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WASHTENAW JEWISH NEWS

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U-M Library presents images of partisan activity during WWII

Karen Jordan, special to the WJN

During World War II, approximately 30,000 Jews, many of them teenagers, fought against the Nazis as partisans, armed resistance fighters. These young people stood up to Nazi tyranny and oppression and saved the lives of thousands of Jews. They were responsible for blowing up armored convoys and thwarting the Nazi war machine in countless ways. The history of the partisans is not as well-known as that of other aspects of the war, but a compelling new exhibit coming to Ann Arbor this fall may help to make this topic more widely understood. Faye Schulman, the only known Jewish partisan photographer, is determined to make more people aware of the significance of the partisans.

"I want people to know that there was resistance," Schulman says. "Jews did not go like sheep to the slaughter. I was a photographer. I have pictures. I have proof."

Schulman's rare collection of images captures the camaraderie, horror and loss, bravery and triumph of the rag-tag, tough partisans—some Jewish, some not—who fought the Germans and their collaborators. In the exhibit, each photo is paired with a lengthy explanation of the image. The text is in Schulman's own words, recorded during an interview conducted in her Toronto home with Mitch Braff, director of the Jewish Partisan Educational Foundation (JPEF).

The University of Michigan Library will present the traveling exhibit, "Pictures of Resistance: The Wartime Photographs of Jewish Partisan Faye Schulman" in the University of Michigan Hatcher Graduate Library Gallery from September 6 through November 28. The exhibit is co-sponsored by the Frankel Center for Judaic Studies at the U-M.

SOURCE: JPEF / A PARTISAN'S MEMOIR, SECOND STORY PRESS

Faye Schulman with old friends in a forest near Lenin, winter, 1944

Born in Poland in 1924, Faye Schulman received her first camera from her brother, a professional photographer, when she was 13 years old. He taught her how to take pictures, process negatives, and develop prints. Those photography skills made her valuable to the Nazis when they invaded her small town of Lenin on the Russian-Polish border (in what is now Belarus) in 1941. They forced the town's Jews into a ghetto, and on August 14, 1942, they killed 1,850 Jews from the Lenin ghetto, including Faye's parents, sisters and younger brother. They spared only 26 people that day, among them Faye, because of her photographic abilities. The Germans or-

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What YAD can do for you

Emily Farber, special to the WJN

Jewish Federations all over the country have a Young Adult Division (YAD). Each group has unique qualities, but collectively the mission remains the same. YAD engages the young adult Jewish community with social, educational, cultural, and philanthropic programming. Whether one is single or married, child-free or a parent, working full-time or in grad school, YAD truly has something for everyone. The Federation, which is non-denominational, offers meaningful opportunities to get involved.

In the greater Ann Arbor community, a group of young adult Jewish leaders are working to revitalize YAD. They'll kick off the year with Shabbat in the Park, on September 9, at Burns Park. Shabbat in the Park is a kosher cook-out and an evening full of music and fun. Participants are encouraged to bring softballs, mitts, Frisbees and other games for an enjoyable evening. Other activities in the fall include apple-picking and an outing to a cider mill, volunteering at Food Gatherer's, networking opportunities, and monthly happy hours called Thirsty Third Thursdays. The group actively seeks ongoing input for new ideas.

YAD receives staff support from Avram Kluger. He began working for the Jewish Federation of Greater Ann Arbor in July 2010 as director of the annual campaign and financial resource development. Kluger devotes part of his time to YAD to help foster and develop its various initiatives. ■

There are several ways to connect with YAD for the latest news. Check out the YAD link on the Federation website or log on to the YAD Facebook page.

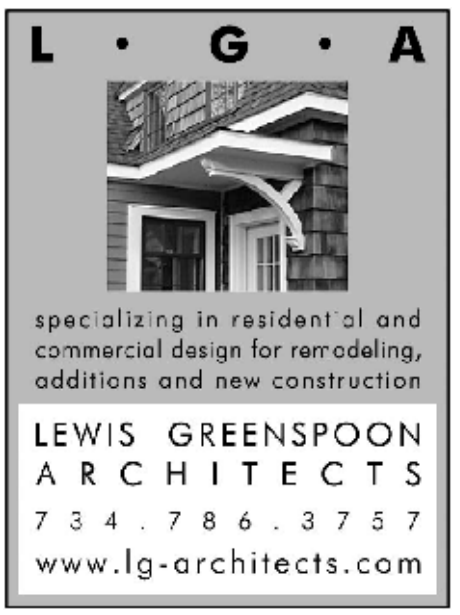
Apples and Honey at JCC September 25

Halye Aisner, special to the WJN

Apples and Honey, an annual family event that celebrate the fall Jewish holidays, will take place at the Jewish Community Center of Greater Ann Arbor on Sunday, September 25, from noon–3 p.m. Festivities will include a special welcome to Ann Arbor newcomers, Jewish organization displays, vendors and a Camp Raanana reunion. Children's activities will include clowns, face painting, inflatable jumpers, hands-on Judaic activities and more. Israeli food, kosher baked goods, and lunch will be available for purchase, along with gifts and Judaica items. The JCC's Early Childhood Center will also hold a holiday bake sale at the event.

This program brings together many local Jewish organizations to provide information about their purpose and to educate participants about the upcoming holidays: Rosh Hashanah, the Jewish New Year; Yom Kippur, the Day of Atonement; and Sukkot, the fall harvest festival. A Newcomers table, featuring the Shalom Ann Arbor program, will welcome new JCC members and new arrivals to the Ann Arbor community.

Admission is $10 per family or $3 per person for JCC members. Non-members are $12 per family or $4 per person. Advance registration and payment are requested. For more information, contact the JCC at 971-0990. ■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High Holidays

Rosh Hashanah and Yom Kippur Services

ROSH HASHANAH	9/28	9/29	Tashlich	9/30
Beth Israel Congregation		8 a.m.	5:15 p.m.	8 a.m.
Family Celebration	4 p.m.			11:30 a.m.
Children's Programs		10:30 a.m.		10:30 a.m.
Mincha		5:15 p.m.		7 p.m.
Ma'ariv	8 p.m.	7:30 p.m.		7 p.m.
Chabad House	7:30 p.m	9:45 a.m.	4 p.m.	9:45 a.m.
Sounding of the shofar, festive meal	11:30 a.m.			
Mincha/Ma'ariv				7 p.m.
EMU Hillel	8 p.m.	9 a.m., 11 a.m.	1:30 p.m.	
Hillel			4:30 p.m.	
Conservative	7 p.m.	9:30 a.m.		9:30 a.m
Orthodox (AAOM)	7 p.m.	9 a.m	.	9 a.m.
Reform	7 p.m.	9:45 a.m.		
"Just Jewish"discussion		4 p.m.		
Jewish Cultural Society	7 p.m.		noon	
Pardes Hannah		9:30 a.m.		9:45 a.m.
Reconstructionist Havurah	7:30 p.m.	9 a.m.	4:00 p.m.	10 a.m.
Children's services		11 a.m.		
Temple Beth Emeth	8 p.m.		1:30 p.m.	
Family service		9 a.m.		
Traditional & AARTY		11 a.m.		
Birthday of the World		4:30 p.m.		

YOM KIPPUR	10/7	10/8	BREAK-THE-FAST
Beth Israel Congregation	6:50 p.m.	8 a.m.	7:55 p.m.
Youth (6th–8th, 9th–12th)	6:50 p.m.	10:30 a.m.	
Children's Programs		11 a.m.	
Study Session		4:15 p.m.	
Mincha,		5:10 p.m.	
Neilah		7 p.m.	
Chabad House	7 p.m.	9:45 a.m.	7:45 p.m.
Mincha/Neilah		5:15 p.m.	
EMU Hillel	8 p.m.	9 a.m., 11 a.m.	
Hillel			
Conservative	6:50 p.m.	9:30 a.m./6:15 p.m.	
Orthodox (AAOM)	6:40 p.m.	9 a.m./6:35 p.m.	
Reform	6:50 p.m.	10 a.m./6:50 p.m.	
Jewish Cultural Society	7 p.m.	2 p.m.	6:30 p.m.
Pardes Hannah	6:40 p.m	9 a.m.	Following service
Reconstructionist Havurah	6:50 p.m.	10 a.m.	8:15 pm
Adult Study		2:45 p.m.	
Youth		11 a.m.	
Neliah		7 p.m.	
Temple Beth Emeth	8 p.m.		
AARTY	8 p.m.		
Family Service		9 a.m.	
Traditional		11 a.m.	
Torah Study		2:30 p.m.	
Afternoon Service		3:45 p.m.	
Generations After		4:15 p.m.	
Yizkor & Neilah		5:30 p.m., 8 p.m.	

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Dan Ariely to be featured at Main Event in October

Avram Kluger, special to the WJN

The Federation's Main Event program promises to be a totally new experience this year. In a break from past tradition, the Main Event will be held on a Sunday afternoon, October 30, rather than a weeknight. The event is being held at Washtenaw Community College's Morris Lawrence Hall from 4–7 p.m. The program will begin with an hour-long wine and hors d'oeuvres reception before moving into an auditorium for the formal program. A light dessert buffet will be offered at the conclusion of the formal program while book signing is taking place.

Behavioral economist and *New York Times* bestselling author Dan Ariely will be the featured speaker. Ariely is currently a professor of psychology and behavioral economics at Duke University and a founding member of the Center for Advanced Hindsight. His Main Event talk is titled "[Dis]Honesty: How people cheat a little bit and feel good about it."

Dan Aiely

Ariely is the author of two bestselling books, *Predictably Irrational* and *The Upside of Irrationality*. His unique approach to understanding social behavior and entertaining, and thought-provoking presentations have made him enormously popular on the speakers circuit.

Event co-chairs, Hillary Murt, Bruce Friedman, Rachel Bendit, and Mark Bernstein, are excited about the new event format designed to address the community's desire for more time for socializing and the talk by Ariely that should attract a broader spectrum of community members than past speakers. ■

Portraits of Creative Aging Exhibit to be shown at the JCC's Amster Gallery

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will feature Joan Kadri Zald's photography exhibit, Portraits of Creative Aging, in the JCC's Amster Gallery from September 9–November 15. The opening reception and photographer's presentation will be Sunday, September 11, 4–6 p.m. at the JCC. The entire community is welcome to attend the opening.

The exhibit is drawn from Zald's book: *Portraits of Creative Aging: Living Longer and Better* (Corby Publishing, 2010). The centerpiece of the book is a collection of stories, with accompanying black and white photographic portraits, of men and women in their retirement years who are engaged in creative and productive endeavors. The book grew out of Zald's personal search for positive role models of aging and is primarily aimed at people who are contemplating retirement, are due to retire or have recently retired. The author's intention is to present role models who inspire and provide a sense of possibilities and options. Although aimed at an older audience, the narratives can be a source of inspiration to people of all ages.

Examples from the book, which will be sold in the gallery, include the inspiring story of a retired draftsman, who at age 76, achieved a life-long dream and received a Bachelors in Fine Arts degree in photography. When interviewed at age 89, he was still learning and experimenting with new photographic techniques. His numerous exhibits have met with wide acclaim. Another illustrative story is of a 74-year-old retired bank executive, who after receiving treatment for a life threatening cancer, decided he wanted to start "giving back." He joined the Experience Corps and now devotes three days a week tutoring students at an inner-city elementary school. It has been a deeply gratifying experience for him.

Photographs along with brief summaries of the activities of 25 people selected from the book will be on display. People from different racial and ethnic groups as well as different regions of the country are represented. Several are from the Ann Arbor area and may be familiar to viewers.

For more information, contact the JCC at 971-0990. ■

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An exhibit on Rembrandt, Jews and Jesus

By Robin Cembalest, Tabletmag.com

NEW YORK (Tablet) — Like so many other aspects of his life and work, Rembrandt's connection to the Jews has been sentimentalized, overestimated, misappropriated, criticized, dissected — and debunked. In recent years, the image of the artist as a philo-Semite who painted and socialized with his Jewish neighbors has become a topic of intense scholarly debate. Yet the notion that there's something crypto-Jewish about Rembrandt continues to enthrall.

But maybe the Jews in Rembrandt's art are hidden in plain sight, clearly visible in depictions of his favorite Jewish protagonist of all. That's the thesis of "Rembrandt and the Face of Jesus," a provocative exhibit that debuted last year at the Louvre and opened at the Philadelphia Museum of Art in August. The exhibit will be in Detroit in November.

In the catalog, curator Lloyd DeWitt suggests that the model for a series of seven heads of Christ — studies that DeWitt believes Rembrandt used for several major religious paintings — was a Jew. While DeWitt is not the first to identify a Jewish Jesus in Rembrandt's work or in this particular series of paintings, the show is the first to unite all seven since 1656 and the most ambitious effort to view them in the larger context of the artist's religious work. In addition to being the largest-ever gathering of paintings of Rembrandt's Jesus, the show is also the largest gathering of Rembrandt's Jews.

That is, if you agree with DeWitt's thesis about the ethnicity of the figure in these studies, a theory for which he has no documentary proof. There is no known record of a Jewish man posing for such pictures. Not one of the studies is signed or dated, and only one has been authenticated.

DeWitt, however, finds support for his premise from an intriguing source: a 1656 audit of Rembrandt's house. In the list were three heads of Christ, possibly from the same series as the ones in the show. One of the heads was evidently described as "from life," a phrase that has led scholars to infer Rembrandt worked with a live model. At that particular place and time in the artist's career, DeWitt reasons, as his religious works became more spiritual, less spectacular, Rembrandt is likely to have searched out a sitter with same physiognomy as his savior — namely, a Jew — in his quest to make the most naturalistic, humble Jesus to date in the history of art.

Clarifying the Dutch master's links to the Jews, or lack thereof, has become an obsession for scholars over the past decade. Books and exhibitions have parsed Rembrandt's genealogy, his religiosity, his commissions, his motives for moving to a Jewish neighborhood, his Old Testament scenes, his New Testament scenes and his relationship with Rabbi Menasseh ben Israel — whose book Rembrandt might have illustrated, whose portrait he may or may not have painted, and who possibly helped with the Aramaic inscription in the artist's famous "Belshazzar's Feast."

Some of these efforts highlight Rembrandt's special relationship with the Jews in newly tolerant, newly multicultural Amsterdam, a haven for refugees from the Inquisition and Eastern European pogroms alike. Others — most famously "The 'Jewish' Rembrandt," a contrarian show at Amsterdam's Jewish Historical Museum — contend that there's no evidence of a special relationship whatsoever between Rembrandt and the Jews, and that the longtime image of the menschlich Old Master is just a romantic myth.

Today, most art historians do agree on some things: that Rembrandt was not a secret Jew, not especially philo-Semitic, and not particularly a mensch. Instead, we know it was his reputation for having those qualities that led generations of curators to mislabel certain types of paintings (especially of soulful, bearded men) as his portraits of Jews (especially rabbis).

By now, most of Rembrandt's "Jewish" oeuvre has been de-Judaized. Even "The Jewish Bride" is no longer assumed to be Jewish, nor necessarily a bride. By current scholarly consensus, there is exactly one identifiable Jew in Rembrandt's art, the Sephardic doctor Ephraim Bueno. Two other Rembrandt paintings, both young men in skullcaps, are also thought to be Jews. One hangs in the Kimbell Museum in Fort Worth, Texas, and the other in the Staatliche in Berlin.

The distinctive features of these men — broad face, heavy eyelids, round lips — support his case, DeWitt argues, because they resemble images of Jesus that Rembrandt began making in the late 1640s, among them the studies at the heart of this show. In the show's catalog, various scholars note that these works came at a point in Rembrandt's career when he was moving from the highly dramatic, divinely inspired images of Jesus that were the norm in Western painting to a more introspective figure that inspired meditation and reverence, a quality that characterized masterworks like "The Hundred Guilder Print" and "The Supper at Emmaus." The latter work includes another direct allusion to Christ's Jewish heritage, write art historians Larry Silver and Shelley Perlove in that catalog: The bread he breaks with the disciples is a braided challah.

Yet most of the catalog's contributors are more circumspect than DeWitt in asserting that this serene, inward-looking Jesus is modeled on an actual Jew. Silver, for one, believes the jury is still out on whether Rembrandt needed to have a Jewish model in front of him to make a Jewish-looking Jesus.

"Rembrandt's faces look so lifelike you're immediately impelled to say that's a portrait," he said in a phone interview. "If someone asked you to paint a picture of any fantasy figure, you could probably draw Snow White. You can have an image in your head without having an actual model."

In any case, Rembrandt's Jewish Jesus, if that's who he was, was in a sense ahead of his time — the Semitic Jesus didn't catch on right away, or much at all. Centuries later, however, he reappeared in the work of some of the first prominent Jewish artists to step onto the international stage, figures such as Maurycy Gottlieb and Max Liebermann.

In the upcoming book *Jewish Art: A Modern History*, Silver and co-author Samantha Baskind chronicle how these artists, along with other Jews assimilating into the mainstream art world in the late 19th century, emulated the Rembrandt they perceived as a Jewish role model. Ephraim Moses Lilien drew from his Old Testament scenes; Hermann Struck painted heads of old Jews who resemble Rembrandt's prophets; and the scruffy figures in the paintings of Jozef Israels seem lifted, like Rembrandt's, from the Jewish quarter of Amsterdam.

These descendants of the "Jewish" Rembrandt hardly help us determine just what about him was crypto-Jewish, of course. But they do confirm that modern Jewish art is crypto-Rembrandt. ■

(Robin Cembalest is executive editor of ARTnews. She blogs at letmypeopleshow.com. This was reprinted from Tabletmag.com, a new read on Jewish life.)

JCC and the DIA to present three week class on Rembrandt, and his depiction of Jews and Jesus

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor and the Detroit Institute of Arts will bring a three-part educational series to the JCC beginning Sunday, September 25, at 4 p.m.

The first class, "Rembrandt's Amsterdam and the Jews: Freedom of Conscience, Biblicism and Commerce," will examine the radically new conditions of toleration enjoyed by the Jews in Amsterdam, and the different developments that brought them about. The second class will be held at the JCC on Sunday, October 23 from 4–5:30 p.m. This class, "Rembrandt and the Humanization of the Jewish Image," will explore Rembrandt's image of Jews and Jesus, and the great break they represented with a tradition of Christian iconography that had dehumanized and indeed demonized the Jew, while idealizing the image of Jesus.

Both classes will be taught by University of Texas at Austin professor Miriam Bodian. Bodian has written a book on the 17th-century Jews of Amsterdam, *Hebrews of the Portuguese Nation*, as well as a book dealing with the careers of victims of the Inquisition who were celebrated by Amsterdam Jews as great martyrs, *Dying in the Law of Moses*. Currently, Bodian is a participant at the Frankel Institute for Advanced Judaic Studies at the University of Michigan.

The final class, Sunday, November 27 from 2:30–5 p.m. will be a tour of the DIA's exhibition, "Rembrandt and the Face of Jesus." Carpool will leave the JCC at 2:30 p.m. and will travel to the DIA, located at 5200 Woodward Avenue in Detroit. This exhibition brings together many of the Dutch master's finest paintings, etchings and drawings that portray Jesus. Rembrandt was the first Western artist to portray Jesus as Jewish.

The cost for the three-part series is $70 for JCC members and $85 for non-members. Space is limited and tickets will not be sold separately for the DIA portion of the series. For more information or to register for the class, contact the JCC at 971-0990. ■

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Jewish Family Services announces expanded counseling services

Jennifer Arapoff, special to the WJN

In response to a growing community need and building on the expertise of its staff, Jewish Family Services has expanded its counseling services for residents of Washtenaw County. The agency has offered some counseling as part of its circle of life approach for years, and the newly expanded services will enable JFS to help more people than ever before.

JFS was recently approved as Medicare and Blue Cross Blue Shield/Blue Care Network providers, and operates on a fee-for-service basis, including an "ability to pay" scale.

"Our team of licensed clinical social workers, limited license clinical social workers and advanced standing clinical MSW interns is able to address a multitude of behavioral and mental health issues," explains Lisa Keefauver, JFS clinical director. "We're able to work with individuals and families facing life transitions, relationship and career challenges and those in need of many types of support and guidance, always in a compassionate, professional manner. We're very proud to announce this expansion, and to be approved to accept third-party insurance."

Caregiver Consultations–individualized, hour-long, one-on-one sessions with a geriatric social worker–are also expanding as part of the JFS counseling service offerings. Designed to help clients who are caring for an aging loved one, these consultations provide strategies to talk to older adults about difficult subjects, including driving, home health care challenges and living arrangements. They also provide counseling to caregivers related to handling stress and navigating changing relationships.

"This is something we hope individuals, couples and families will truly embrace," says Keefauver. "We've built a reputation for the highest quality services, and provide them in a confidential, professional, safe environment." ■

Harvey Ovshinsky returns to the JCC

Sharlan Douglas, special to the WJN

Last year, when the state was offering a generous 40-42 percent tax incentive for filmmakers who wanted to make their movies in Michigan, business was booming for area writer/producer/educator Harvey Ovshinsky. And how are Ovshinsky's once-popular screenwriting workshops doing, now that the governor has radically reduced the dollars available for filmmakers to shoot in the state?

"Business has never been better," says the Ann Arbor-based Ovshinsky, who, in September, will begin a new round of workshops, "How to Complete Your 1st Movie Script in 6 Months."

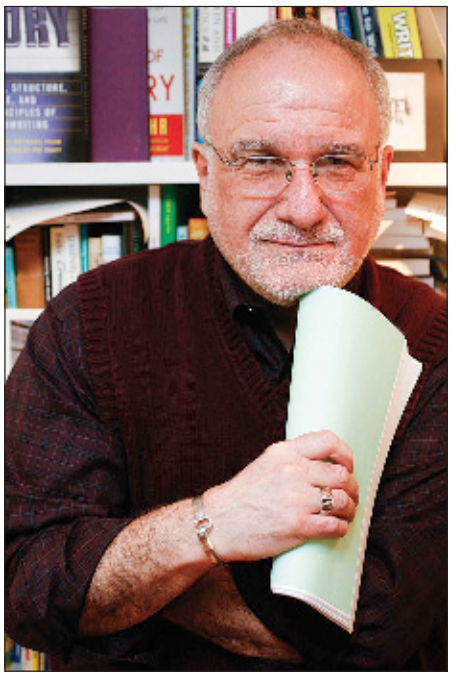
"Of course participants in our workshops would love to see their scripts produced but, also and mainly, they're in it for what I call for 'the 60 percnet incentive."

And what kind of incentive is that? "The best kind," says Ovshinsky, "because it's intrinsic, it's personal. The 60 percent incentive is each of our own need to tell our truths and get our stories off our chests. Our stories, not theirs."

Harvey Ovshinsky's support group for aspiring screenwriters meets at the Jewish Community Center of Greater Ann Arbor from 7–10 p.m. on the last Monday of each month starting in September and ending in March. There is no class in December.

Ovshinsky's group was created for aspiring screenwriters who feel the need for an extra amount of direction, motivation, and personal attention.

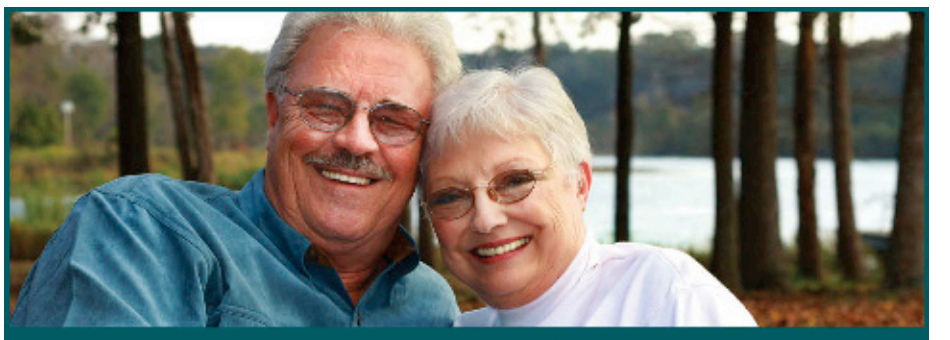
The Detroit News describes Harvey as "one of the country's finest storytellers." His Ann Arbor-based video production and story consulting company, HKO Media has been awarded broadcasting's highest honors including a national Emmy, a Peabody, a duPont-Columbia University Award and the American Film Institute's Robert M. Bennett Award for Excellence.



Harvey Ovshinsky

Ovshinsky's Movie-of-the-Week script, *PJ and the Dragon* was represented by Creative Artists Agency (CAA) and optioned by Longbow Productions (*A League of Their Own*). The New York International Independent Film and Video Festival honored his latest screenplay, *The Keyman*.

Participants in Ovshinsky support group receive a sample script, a complete bibliography of screenwriting books, publications and contests plus information about helpful computer formatting software. Also included is the latest version of Ovshinsky's popular handout, "The Ten Most important First Rules of Storytelling." The cost for participating in each of the six sessions is $325. Enrollment is limited. To register call 971-0990. For more information, call Ovshinsky directly at 996-8011. ■



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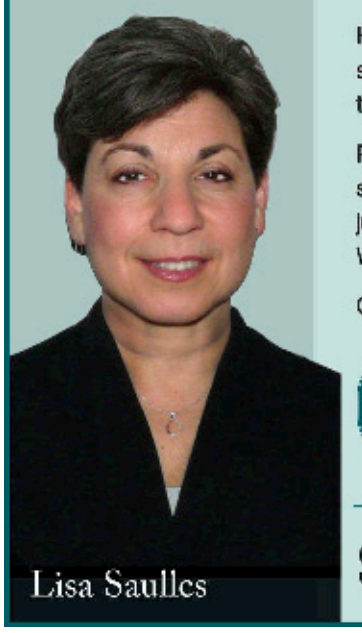

Lisa Saulles

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35 book artists and artisans – 100 exhibitors
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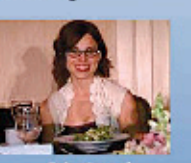
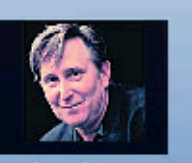

Erin Stead
2010 Caldecott Winner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JFS announces new board additions

Jennifer Arapoff, special to the WJN

Jewish Family Services welcomes three new members to its board of directors this month—Herb Aronow, Nan Gill, and Donna Winkelman.

Herb Aronow, an interventional cardiologist at St. Joseph Mercy Hospital, also serves on the board of the Jewish Federation of Greater Ann Arbor and represents Ann Arbor's Jewish community nationally on the Jewish Federations of North America National Young Leadership Cabinet. Aronow says he was impressed by the vast array of programs and services offered to the community through JFS and was drawn to the organization in part because of its great financial need. Aronow earned his BA, MD and MPH at the University of Michigan.

Herb Aronow

Nan Gill works for New Urban Learning, a charter school management company based in Detroit, developing early childhood centers. Gil served as an Ann Arbor public schools principal at multiple elementary schools and spent several years as an independent consultant providing organizational development services to corporate, educational, and nonprofit clients. She believes that serving on the JFS board is a great opportunity to work with an extremely dedicated group of professionals and volunteers, who have established a strong track record of providing vital services to many different groups of people in the community. Gil has also served terms on the board for Temple Beth Emeth, HelpSource and the Global Society for Organizational Learning.

Nan Gill

Donna Winkelman recently retired from a 20-year career in human resources management, where she worked for a variety of manufacturing and high-tech companies. From 1996–1998, Winkelman and her husband took a late career sabbatical and served in the U.S. Peace Corps in Ukraine. She says she looks forward to joining the impressive group of committed individuals on the board and to supporting and furthering the broad scope of the agency. Winkelman is a Washtenaw Literacy ESL tutor and serves on the advisory board of the new Jewish Studies program at Eastern Michigan University.

Donna Winkelman

JFS also has three highly respected outgoing board members this fall.

Karen Epstein, a two-term board member who has been active with the Friends of the Family Committee, was among the first 92 recipients of the highly competitive W.K. Kellogg-Woodrow Wilson Michigan Teaching Fellowship, and will be pursuing a master's degree in teaching mathematics.

Susan Sefansky, who started her social work career at the Detroit JFS, served as the first director of JFS Washtenaw County when it was founded in 1993. She chaired the JFS direct services committee and has supervised the field placements of University of Michigan social work students for many years.

Diane Lehman served on the direct services committee and as secretary of the board. She is leaving after a single term to devote herself more intensely to her new position as regulatory specialist in the U-M Medical School's Office of Regulatory Affairs.

"We are so fortunate to have had these dedicated board members serving JFS," says Phyllis Herzig, president of the board. "Their incredible contributions—from fundraising to direct services oversight and strategic planning—are genuinely appreciated, and we are forever indebted to them."

The exiting board members will continue to be actively involved with JFS and the broader Jewish community.

This board transition also marks the official end of devoted member Herb Amster's term; Amster passed away last October. ■

JFS named official agency for Herb Amster legacy

Carol Amster and her family have selected Jewish Family Services as the official community agency to honor past JFS board member Herb Amster's legacy of compassion, creativity, and the importance of sustainability. According to Herb's wife Carol, the Amsters selected JFS as the one community agency to honor Herb's legacy because, "He would light up with pleasure whenever he talked about JFS's accomplishments."

Herb Amster

Herb served on the JFS board for almost two terms before his death in October of 2010. His guidance of the finance committee and board had a huge impact on the agency, and he often characterized JFS as a vital community resource.

Herb founded Irwin Magnetics in Ann Arbor in 1983 and also played a key role in the success of Sycor. He served on the boards of directors of several major companies in the area including The Bartech Group, NanoBio, and ReCellular. He was an advocate and a mentor to many venture capitalists and many entrepreneurs and innovators.

Herb helped to found the Jewish Community Center of Greater Ann Arbor and the Jewish Federation of Greater Ann Arbor, and was a board member of the Jewish Community Foundation of Greater Ann Arbor. While serving as chair of the University Musical Society board in the mid-1990s, he helped to put that organization on sound financial footing. Herb also played key volunteer roles with the Industrial Technology Institute, St. Joseph Mercy Hospital and Arbor Hospice, at Beth Israel Congregation—as well as many other nonprofits.

"We are working with Carol and the Amster family on some exciting plans," says Anya Abramzon, executive director of JFS. "We are so fortunate to have the honor she has bestowed on our agency—to create a lasting, meaningful legacy in Herb's name—and we have every intention of honoring this community leader and beloved friend in ways that truly reflect his values and his dreams for the agency and the richly deserving people we serve."

Local authors sought for Jewish Book Festival

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor is searching for local authors to participate in the 24th annual Jewish Book Festival. This event will take place from Tuesday, November 1 through Sunday, November 13 at the JCC. Writer's can promote their new books at the Local Author Breakfast on Sunday, November 6. Books must be written by a Jewish author or have Jewish content and must have been published within the last year. To submit a book or for further information, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org. Submissions must be received by Thurssday, September 15.

Afternoon Delights Concert

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor and the Ann Arbor Symphony Orchestra will present an Afternoon Delights concert on Wednesday, September 21 at 1 p.m. at the JCC. Maestro Arie Lipsky and

Maestro Arie Lipskey

A2SO musicians and friends will play chamber works. Tickets are $8 and available at the door or through the Ann Arbor Symphony Orchestra. For more information, contact Merrill Poliner at 971-0990 or merrillpoliner@jfsannarbor.org.

Holocaust Memorial Center Zekelman Family Campus
27th Anniversary Dinner
Honoring Lauren & Sam Bienenstock
Sunday, September 18, 2011
Sharon Rennert, award-winning filmmaker and granddaughter of the famed Tuvia Bielski, leader of the Bielski Partisans in Poland, will be the evening's keynote speaker.
For information on the event or to reserve tickets, please contact Selma Silverman at 248.553.2400, ext. 12 or selma.silverman@holocaustcenter.org.

SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Tuesdays

11 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10.
Noon: Dairy Lunch Buffet. $3 per person.

1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting for the patients of Mott Hospital, art projects, and other card games.

1–3 p.m.: Writing Your Wisdom, facilitated by Janice Thorup, starting September 13 through October 4. Free. Registration required.

1 p.m.: Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary.

Thursdays

10 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10.

11 a.m.: Current Events with Heather Dombey. A discussion of the week's news. Bring items of interest for group discussion.

Noon: Dairy Lunch Buffet. $3 per person.

1 p.m.: Thursday Special Events and Presentations (see below for details).

2:15 p.m.: Sidney Warschausky Literary Group facilitated by group members. Call Merrill Poliner at 971-0990, for more information and the title of the current book.

Fridays

1:30 p.m.: Yiddish Reading Group at the JCC. Call Ray Juni for additional information at 761-2765.

Special events and presentations

Thursday, September 1
12:30 p.m.: Birthday celebration for all with September birthdays. Bring your family and friends for lunch and birthday cake.
1 p.m.: Temple Beth Emeth Rabbi Robert Levy, will speak about his recent sabbatical trip.

Thursday, September 8
12:30 p.m.: A registered nurse from Care Response will take and record blood pressures and address any questions. Free.
1 p.m.: The new education and community outreach director of the Ann Arbor Symphony will play selections from and discuss selections from the Ann Arbor Symphony Orchestra 2011–2012 season.

Thursday, September 15
1 p.m.: Tune up your voice and join in a sing-a-long with Joanne.

Wednesday, September 21
12:50 p.m.: Afternoon Delights concert co-sponsored by the Ann Arbor Symphony Orchestra. Featuring Brian Bowman, principal clarinetist with the Ann Arbor Symphony. Door open at 12:50 p.m. Refreshments served at 1 p.m. Concert begins at 1:30 p.m. Tickets are $8 at the door or from the Ann Arbor Symphony.

Thursday, September 22
Noon: Special "Apples and Honey" lunch
1 p.m.: Apples and Honey are the traditional symbols of Rosh Hashanah. Come to SPICE to learn a little more about honey, bees, and beekeeping from local beekeeper Jane Levy. Samples will be available.

Thursday, September 29
JCC is closed for Rosh Hashanah

JCC Quilters help keep Mott patients warm

Merrill Poliner, special to the WJN

Twice a month, the sewing machines and irons come out of the cupboard and are put to use making quilts for the patients at the University of Michigan Mott Children's Hospital.

For over 3 years, Jo Lawver and Sue Yager have come to the JCC and made flannel quilts to comfort the children receiving treatment at the hospital. Last month, they donated many quilts in the JCC's name to Mott.

The JCC quilters are looking for additional volunteers to help them make more quilts in 2012. All that is needed is creativity and desire to help others—materials, equipment and instruction are provided. Come to the JCC on Tuesdays at 1 p.m. Call Merrill at 971-0990 for the dates.

LocavORT, ORT's fall brunch, set for September 18

Joan Levitt, special to the WJN

The Ann Arbor chapter of ORT America will hold its fall brunch, "LocavORT," on Sunday, September 18, from 10:30 a.m.–noon, at the home of Linda Greene. The cost is $10 per person.

Members and prospective members of ORT America are invited to a brunch featuring healthy, locally grown foods. Dena Jaffee, an expert on healthy cooking, is planning the menu. Jaffee recently returned to Michigan from Arizona, where she worked with Andrew Weil as a personal chef and as the Culinary Coordinator for the Center of Integrative Medicine's Nutrition and Health Conferences. She is now working at WholeHeart Group, a new company owned by Patti Aaron. Jaffee will speak about her passion for healthier cooking and eating for all from a sustainable food system.

Shaindle Braunstein-Cohen, the director of the David B. Hermelin ORT Resource Center in West Bloomfield, will provide an update about ORT's award winning local program. At Hermelin ORT, under-employed and unemployed Michigan residents build computer, Internet, and job-search skills through a variety of classes, most of which are made available free-of-charge thanks to fundraising efforts by ORT America and generous private donations.

The Fall Brunch provides an opportunity to learn about ORT America's important work. The brunch also provides an opportunit. For more information and to RSVP, contact Nancy Karp at nskarp@umich.edu.

Hadassah: 100 and hip

Maxine Solvay and Eileen Thacker, special to the WJN

As Hadassah turns 100, the Ann Arbor Chapter is taking the time to reflect on all Hadassah does in the United States and in Israel. Hadassah is the largest women's and the largest Jewish membership organization in the United States. It takes seriously the responsibility to uphold the Jewish commitment to social action and social justice. Hadassah works on behalf of many domestic issues of concern to women that include but are not limited to: health care, reproductive choice, civil rights, energy, and the environment. Hadassah advocates on behalf of domestic issues by educating its membership and promoting participation in the governmental process.

Hadassah's founder, Henrietta Szold, saw first-hand the health needs of Israel and took her passion back to America to educate and mobilize women to raise funds to meet those needs. For nearly a century, Hadassah has set the pace for health care in Israel and the Middle East.

The Sarah Wetsman Davidson Tower at Ein Kerem will be a gift from Hadassah to the people of Israel when it is dedicated in October 2012, marking Hadassah's centennial. The Tower represents the very best of what Hadassah Medical Organization brings—and will continue to bring—to the practice of clinical medicine, teaching, and research. It will provide a therapeutic environment for patients and their families no matter ones socioeconomic status, politics or ethnicity. It will be a promise to serve Israel for the next 100 years.

Help the Ann Arbor Chapter continue this rich history by preserving Hadassah's conviction to *tikkun olam* (repairing the world) and *tzedakah* (charity, righteousness).

- Become a life member of Hadassah at the special centennial price of $100 (good until December 31, 2011) by contacting Charlene Yudowin at 434-7309 or cyudowin@comcast.net.
- Honor Hadassah's 100th birthday by donating to the Centennial Donor Campaign being led by Maxine Solvay.
- Purchase Hadassah cards, certificates, and trees honoring and remembering special life events.
- Support "Rummage Resale."
- Attend "Game Night" this fall.
- Light a menorah at Hadassah's Chanukah party in December.

The Chapter Steering Committee has started making plans for a major fundraising event in spring 2012 that will celebrate Hadassah's centennial in style—Bivouac style that is. The event will most definitely put the "fun" back into fundraising. Watch for more information in future *Washtenaw Jewish News* articles and contact Marci Feinberg (662-1984, cytomi2@yahoo.com) with all questions and suggestions regarding the Ann Arbor Chapter. ■

ORT Book Group focuses on Jewish authors and content

Gretta Spier, special to the WJN

The ORT Book Group has completed one decade and will be launching another in September. From its inception, it has doubled in size, and long-standing members will have read approximately 100 books. Its original plan still holds: the book group is a meeting place for women who enjoy reading and talking about books written by Jewish authors or having Jewish content.

Members sign up to lead discussions. As facilitators, they look up information about the authors and moderate discussions. In the past they have also have supplemented the conversation with videos and chats with the authors via phone or Skype. The group has had a history of sharing sponsorship of one of the authors at the Jewish Book Fair each year.

Members must be supporters of ORT America. In addition, they pay $25 to belong to the book group. This fee covers the cost of meeting at the JCC. Depending on the number of book group members, there is usually a sum left over as a donation to the ORT chapter. Women may join at any point during the year.

The reading list is varied and chosen at the end of the previous year. *Songs for the Butcher's Daughter* by Peter Manseau, a work of fiction, will be discussed on Wednesday, September 21. The following month, talk will focus on a non-fiction work, *Emancipation: How Liberating Europe's Jews from the Ghetto Led to Revolution and Renaissance* by Michael Goldfarb. The group meets on the fourth Wednesday of the month, unless that date conflicts with a holiday as it does in September.

A new member, Anne Lawrence, says "As a newcomer to both Ann Arbor and to ORT's Book Group, I was welcomed warmly and made to feel so comfortable at the gatherings. I'm new to book groups in general, and have found this experience to be a positive learning experience. I continue to be impressed by the book discussions and the insightful comments and questions shared by the members. I also appreciate the "no pressure" atmosphere and understanding if I can't manage to attend every session."

People interested in the full 2011-12 book list, the meeting dates, and more information may email Gretta Spier at gretspier@mac.com.

Women's League opening event–a Day at the Spa

Yvonne Wardle, special to the WJN

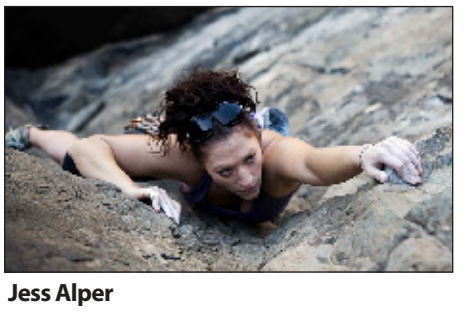
On Sunday, September 25, from 10 a.m.-noon, the Beth Israel Women's League Sisterhood will host "A Day At The Spa." Presenters will talk about how one can relax and be pampered. There will be the opportunity to try out facials, manicures, reflexology, henna and more. The morning will also include an explanation of what Women's League Sisterhood has to offer, including this year's schedule of programming and events.

RSVP by September 12 to Yvonne Wardle@945-8256 or fulloflife01@live.com.

Jewish Communal Leadership Program welcomes new class

Karla Goldman, special to the WJN

After a rich first year of academic and communal involvement, the Jewish Communal Leadership Program at the University of Michigan is preparing to welcome a second cohort of students. The new group brings varied experiences and perspectives to their social work and Judaic studies. A strong Michigan and Ann Arbor contingent will be joined by others from across the country, from Los Angeles to New York City. The second year of program will introduce field placements with local agencies, continued public programming, growing engagement with issues related to Jewish communal involvement in the city of Detroit; and ever-growing connections to the Jewish community's needs, challenges, and possibilities. Here are some brief introductions to the incoming students:



Jess Alper

Jess Alper is a wondering and passionate Jew. After growing up and attending college in Michigan, she joined AmeriCorps in Southern California and then moved to San Francisco, where she spent the past four years managing health care service programs for the Muscular Dystrophy Association and teaching in a pluralistic Jewish education program for teenage students. Alper also served as a leader for a month-long educational tour of Israel and was honored with the Elaine Bachrach Teaching Excellence Award as well as the San Francisco Contemporary Jewish Museum's LINK fellowship. As the global Jewish community strives to respond to the changing world, Alper is excited to explore the 21st- century challenges and opportunities.

Molly Dehrey grew up in the Los Angeles area attending Jewish day schools. She graduated from the University of Wisconsin, Madison, where she majored in Hebrew and human development and family studies with a concentration in psychology, and spent a semester at Tel Aviv University. Dehrey was a counselor at Camp Ramah in California for three summers and for the Ramah Israel Seminar. Fluent in Hebrew, Molly spent a year in Israel volunteering at the Israel Center for the Treatment of Psychotrauma in Jerusalem, which treats victims of trauma from all religious and ethnic backgrounds. She also worked for the Jewish Agency's B'yachad program, Masa's Building Future Leadership Conference, the March of the Living's Los Angeles Delegation, and with the Los Angeles Bureau of Jewish Education on a community service program for teenagers. Dehrey comes to JCLP committed to strengthening the vitality of the Jewish people while being responsive to the challenges of a complicated world.

Molly Dehrey

A native of Farmington Hills, Shayna Beth Goodman is a recent graduate of the U-M where she majored in psychology. Goodman was an inaugural student in the U-M School of Social Work's Community Action and Social Change minor, which she helped to shape as a member of the program's Student Advisory Board. As a participant in the Metro Detroit Jewish Occupational Intern Program, Goodman worked at Coville Assisted Living Apartments in Oak Park, organizing supplemental activities for residents. She has also volunteered at the Fleischman Residence, Jewish Family Service of Metro Detroit, and the Ann Arbor Jewish Community Center. Goodman hopes to build skills that will enable her to address the needs of socially and economically disadvantaged members of the Jewish community.

Shayna Beth Goodman

Shayna Elizabeth Goodman attended Ramaz High School in New York City and graduated from Sarah Lawrence College with a focus on Jewish studies and creative writing, completing a senior thesis on "Masculinity and Modernity in Jewish Autobiography." Her studies included a year at Hebrew University in Jerusalem. Goodman has worked or volunteered for a wide array of Jewish institutions and publications including the Museum of Jewish Heritage, *Lilith Magazine*, *Habitus: A Diaspora Journal*, *Hadassah*, and YIVO. Goodman comes to Ann Arbor eager to fold her academic understanding of Jewish history into active engagement with Jewish community and to be a part of creating meaningful dialogue and understanding within and across diverse communities.

Shayna Elizabeth Goodman

Originally from East Lansing, Alice Mishkin is a graduate of the U-M, where she majored in English language and literature. During a year off from college, Mishkin joined the staff of the Save Darfur Coalition and was instrumental in planning the 2006 anti-genocide rally in Washington, DC. After graduation, Mishkin worked for two years as executive assistant for Ruth Messinger, president of the American Jewish World Service. Alice spent the last year as a Dorot Fellow working in Tel Aviv and Jerusalem for two Israeli human rights organizations. Looks forward to building upon her ever-deepening commitment to the possibilities of the Jewish community.

Alice Mishkin

A native of Ann Arbor and a graduate of the U-M, Nurit Weizman nonetheless has pursued a long and eventual journey on her way to the Jewish Communal Leadership Program. Weizman grew up in the Habonim Dror Labor Zionist youth movement, attending and working as a counselor at Camp Tavor in Three Rivers for nine years. Time spent in Israel deepened Weizman's interest in both women's empowerment and in Judaism, prompting her to switch her major from architecture to women's studies and to become involved as student co-president and head of the women's program for Jewish Awareness America on campus. After organizing a major symposium on sex and relationships on campus, she became a regular blogger on author Wendy Shalit's blog *Modestly Yours*. After graduation, Weizman spent a year in Jerusalem as an Abraham

Nurit Weizman

Scholar, studying Jewish texts at Neve College. She comes to JCLP hoping to build upon her commitment to the Jewish values of reciprocal community responsibility and care.

Rachel Yerkey, from Ann Arbor, received her bachelors degree from Albion College where she majored in religious studies and Spanish and was president of the campus Hillel. She also spent a semester abroad in Bilbao, Spain. For the last two years Yerkey has served, as part of AmeriCorps, as the director of Interfaith Action at the Ginsberg Center at the U-M. This work of facilitating campus conversations and service across divides of faith and ideology builds upon her undergraduate experience as an interfaith dialogue coordinator. Through the Jewish Communal Leadership Program, Yerkey seeks to advance her ability to enrich Jewish communal engagement within broader social and religious contexts. ■

Rachel Yerkey

"Amazing Israel" Birthright trip

Ben Henig, specieal to the WJN

Hillel at Eastern Michigan University helped me register for a Taglit Birthright Israel trip in February, long before the summer trips depart. After registering, I had to wait patiently for months before I was finally able to travel to Israel on the "Amazing Israel" trip. I had heard many things about it, but I didn't really know what to expect. I was a little unsure, but knowing one other person from EMU, Erin Greenblat, gave me some confidence. There were 39 students in total, mostly from the Baltimore area, with a few of us from EMU. The group first met at the JFK airport. While we all came from different places, we began to "click" and build our group identity. By the end of the flight, we had met most of our fellow Birthright adventurers and were excited to get to know them better.

Ben Henig and Erin Greenblat

The trip really began upon arriving at Ben Gurion Airport, where we met our tour guide, Yaakov Shabbat, who insisted that just call him "Shabbat." With a name like that, we knew this was going to be far from your average vacation. We then indulged in Israel's favorite fast food, falafel. Watching the store owner flip freshly fried falafel balls into warm and toasty pitas was an art form. From Tel Aviv we traveled to Kibbutz Machanayim where Shabbat shared the plan for the next ten days. Each day had its own theme and related activities ranging from "Welcome to Israel" to "Mysticism and Jewish Spirituality."

Each evening we had some free time after the day's programs were complete. The small bar near the guesthouse gave those of us "of age" an opportunity to socialize with the locals and other kibbutz guests. Some days involved a lot of hiking, showing us a side of Israel that is not easily viewed by many tourists. Hiking steep rocky steps to a huge and fantastic waterfall, rafting the Jordan River, or hiking up to Masada to see the sunrise challenged us both mentally and physically. This was balanced by less strenuous activities, such as wine tasting in the Golan Heights, jumping in the natural pools in the Sachne National Park, and floating in the Dead Sea.

The most moving part of the trip was the b'nai mitzvah ceremony for six participants, including my friend Erin, as well as the official welcoming of Shabbat at the Western Wall in Jerusalem on Friday evening. I experienced a side of Israel that I never knew of while watching TV in my Israeli grandmother's air-conditioned apartment. This trip showed me an Israel of beauty and wonder. For me, this was a once in a lifetime experience that has deepened my Jewish identity for the rest of my life. ■

New year, new staff, new story at U-M Hillel

Tilly Shames, special to the WJN

At the recent 2011 Hillel Institute (an annual conference of student and professional training, attended by 1,000 staff, students and community partners), the University of Michigan Hillel staff team focused on exploring and developing its own Hillel story. Inspired by Harvard University professor Marshall Ganz's article "What is Public Narrative?" (2008), they worked on how to be in tune with their individual narratives of what brought them to Hillel and how to share the full story of their Hillel today.

U-M Hillel's story, now beginning its 86th year, is shaped by the remarkable students who are responsible for the extraordinary depth and breadth of its programming, and a long tradition of outstanding staff who work with them. Last year, with the 2010–11 Berman Fellows, Allie Conn and Michael Spitulnik, U-M Hillel overcame the challenge of a smaller staff by exceeding, both in quantity and quality, the programming level of the previous year. A new engagement strategy (jNET) was implemented, the Kaufman Intramural Sports Program was expanded, and new student groups were formed, including Makom Intra-Jewish Dialogue; Health and Wellness; and Jewish Perspectives on Globalization.

With the arrival of two new assistant directors this summer, and the executive director leadership transition, the U-M Hillel is entering into a new era of senior management. Rabbi Seth Winberg of Vancouver, Canada, has has been hired as Assistant Director of Religious Life and Education, and Davey Rosen, of Franklin, Michigan, is now Assistant Director of Student Leadership and Programming.

Rabbi Winberg brings to the team a deep passion for bringing diverse Jews together, interfaith work, community service, and Jewish Orthodox feminism. With an impressive resume that includes ordination from Yeshivat Chovevei Torah Rabbinical School, a master's degree from Yeshiva University and two years of training at Hebrew Union College, Rabbi Winberg has tremendous capacity to engage students from all aspects of Jewish life and infuse U-M Hillel with Jewish content in a meaningful and accessible way.

After leading one of the four spring 2011 U-M Hillel Taglit Birthright Israel trips, Rabbi Winberg said, "I loved introducing students to Israel and am excited to work in the country's flagship Hillel. My goal is to enrich Jewish life for students and the entire campus community through intellectual rigor and spiritual depth." This July, Rabbi Winberg moved to Ann Arbor with his wife, Shoshie Lockshin, and two children, Hadas and Ezra.

Davey Rosen has returned to Michigan after 12 years of developing an extensive and impressive resume in Jewish communal work across America. He holds an master's degree in informal and communal Jewish education, a bachelor's degree in Jewish history from the University of Judaism, and has worked in both the Camp Ramah and Young Judaea systems developing a sophisticated and innovative approach to informal Jewish education. Rosen is also an accomplished singer-songwriter and will infuse U-M Hillel with his musical and artistic talent and creative energy that will help engage even more students in Jewish life on campus.

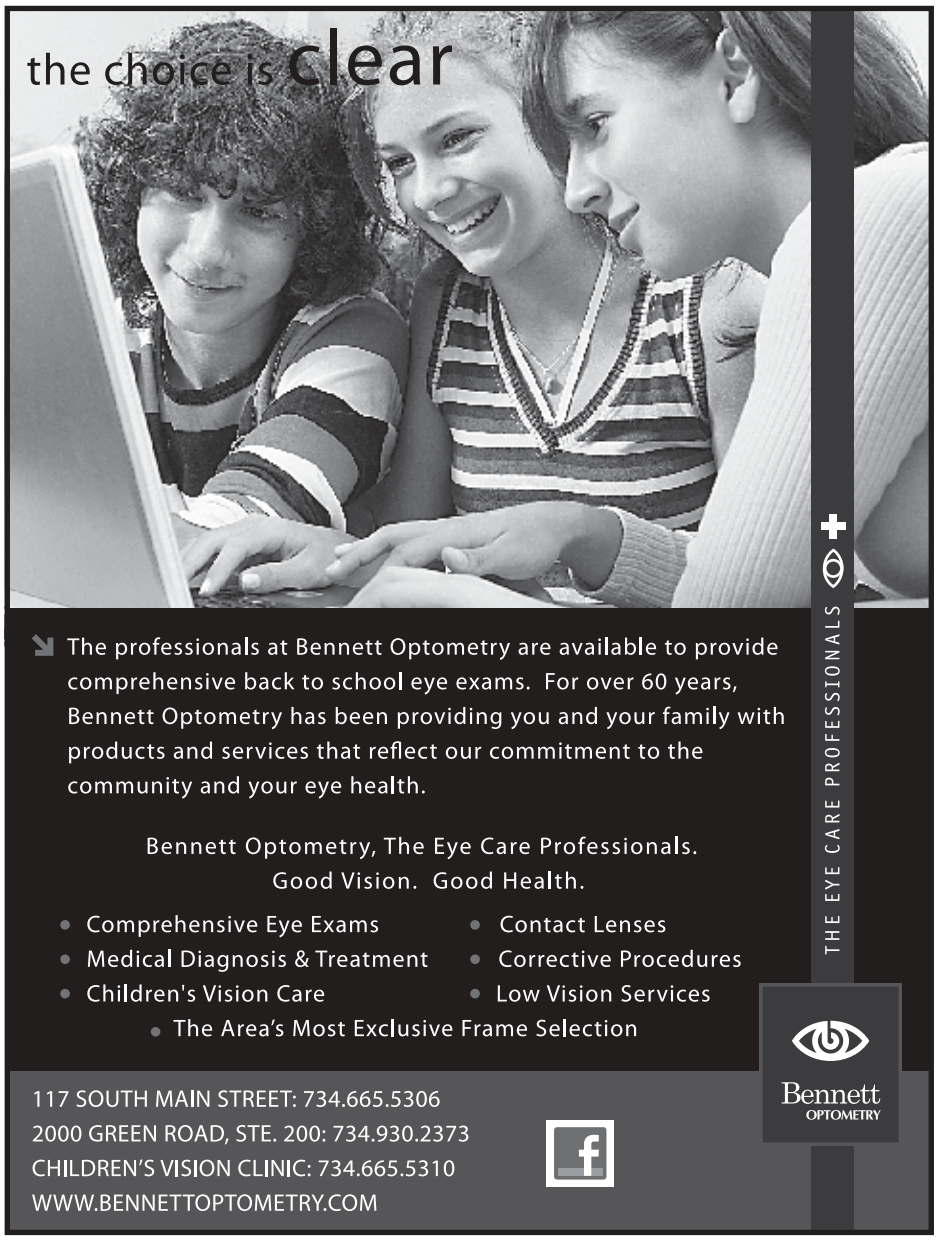
Hillel staff and students at the City Museum in St. Louis for Hillel Institute in August 2011: (top row left to right) Jon Hornstein, Shira Sandler, David Rosenwein (bottom row left to right) Seth Winberg, Davey Rosen, Tilly Shames, Allie Conn, Michael Spitulnik

"As assistant director at the U-M Hillel, I have a tremendous opportunity to utilize my skills and passion for engaging and empowering Jewish young adults. I'm looking forward to working and growing with our diverse student population and joining a leadership team committed to creating a vibrant and inclusive Jewish community," Rosen said. "It's wonderful to be back in my home state of Michigan. I still have a recurring dream where Joe Dumars calls me up and tells me the Pistons need me. I'm ready Joe!"

As we enter into the month of Elul, the shofar will be blown to offer a rousing wake-up call to everyone. Moving forward with new leadership into 5772 and a new school year, U-M Hillel leadership are awake, alert, and prepared to embrace all of the opportunities and potential this new year will bring to the U-M Hillel story. ■

Rabbi Winberg can be reached at winberg@umich.edu and Rosen can be reached at daveyr@umich.edu.

Tilly Shames, associate director of University of Michigan Hillel, will be transitioning into the executive director role winter 2012, as Michael Brooks takes his sabbatical and returns as the Director of Institutional Advancement. Shames can be reached at tillys@umich.edu.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L'SHANA HAPPY NEW YEAR!

Constructive Conversations Dialogue at TBE

by Helena Robinovitz

I always thought of Israel as David and its neighbors as Goliath: Israel, like David, always would be the winner because Israel was on the "right" side. Then one day our son, a high school senior, said, "No. Israel isn't always right. Some of Israel's policies and actions towards the Palestinians are not those of a moral and democratic country." First this statement

Attendees at Temple Beth Emeth's constructive dialogue session, October 2010

shocked me, and then started me thinking. It also concerned me that the younger generation of American Jews might not feel the same urgency to support the existence of Israel.

These paraphrased comments were expressed by a member of a dialogue session held last October at Temple Beth Emeth (TBE). Over 60 people participated in the dialogue session at TBE. The attendees had come because they felt a need to discuss the Israeli-Palestinian Conflict with their fellow Jews. This is an emotional topic that can provoke polarizing stances and hard feelings among family and friends. Adrienne Dessel, the associate director of the Univeristy of Michigan Program on Intergroup Relations, explained at the beginning of the TBE session that the Constructive Conversations method promotes conversation and deters persuasion. Those in attendance broke into smaller groups of 5–10 people and were led in this dialogue method by trained facilitators from the local Jewish community.

This dialogue method was introduced in 2005 when Mitch Chanin of The Jewish Dialogue Group of Philadelphia and Maggie Hertzig of The Public Conversations Project of Watertown, Massachusetts, wrote *Constructive Conversations About the Israeli-Palestinian Conflict: A Guide for Convening and Facilitating Dialogue in Jewish Communities in the U.S.* This guidebook has been used by Jewish congregations of all persuasions to discuss this subject, an effort that is difficult yet vital to our community. This guide lists the Communication Agreements of Dialogue, and suggests members follow them to ensure that everyone's views can be expressed in a supportive and respectful atmosphere.

Last February this model was used by Karla Goldman, the U-M Drachler Professor of Social Work and director of the Jewish Communal Leadership Program, and Leo Sitruk, a U-M graduate trained in this dialogue method, who co-facilitated the first ongoing dialogue group of 11 members at TBE. The initial meetings, all biweekly, were spent getting acquainted by sharing what individuals wanted to learn from the dialogue. The following is what one individual shared during one of the initial meetings:

"I want to be a member of this dialogue group so that I can learn to discuss the Israeli-Palestinian conflict with my spouse. We have very different views about what's happening in Israel, but we cannot discuss them. We need to be able to talk to each other about this destructive conflict that affects the whole world, especially Jews."

Although everyone was from TBE, there was a surprising diversity of views expressed and experiences shared, like the one listed below, which sparked further discussions.

I am an Israeli citizen, here with my wife who is a student at the university. I grew up in a settlement area in Israel. I was in the army. Israel, like any country, wants to survive. If we are attacked, we will fight back, but we don't purposely injure innocent women and children.

While this dialogue group is on a summer hiatus, it will continue to meet in the fall. New Constructive Conversations groups will be forming and all members of the Jewish Community are welcome to join. If you are interested in learning more, some members of the on-going dialogue group are happy to talk with you. Contact Carol Dworkin at 996-0247 or dworkin.carol@gmail.com; Stew Robinovitz at 475-7751 or stew@umich.edu; Marian Cohen at 761-4578 or mariancohen1@yahoo.com; Raffi Paz at 7301-941 or pazraphael@gmail.com; or Helena Robinovitz at 475-5571 or helena @ robinovitz.com for more information. ■

Sofer to repair TBE's Torah scrolls during 'Year of Torah' celebration

Soo Ji Min, special to the WJN

Beginning in November of this year, Temple Beth Emeth will be the site of an unusual opportunity to see Torah scrolls undergoing the process of restoration by a *sofer*, a Jewish scribe with the specialized training to create and repair Torah scrolls, *tefillin*, *mezuzot* and other religious texts. During three extended visits between November 13, 2011 and March 27, 2012, Rabbi Yochanan Salazar will clean and repair four of the Torah scrolls used at TBE. He will do this in a public area of the building to allow congregants and others in the community to experience first-hand the nature of his craft. Rabbi Salazar also will be providing a number of hands-on educational experiences for congregants and the wider community.

Both the creation and the preservation of Torah scrolls are governed by Jewish law and by centuries-old traditions. In essence, a *sofer* is an expert in the selection, cleaning, and stitching of the parchment, as well as the formation of letters and arrangement of verses. Similarly, a *sofer* is trained to preserve Torah scrolls through repair of parchment and of chipped and faded letters. Rabbi Salazar received his rabbinic ordination in 2004, became an apprentice in the art of *sofrut* at Sofer on Site. After dedicated training Rabbi Salazar was ordained as a *sofer* at Yeshiva University. He now heads the Torah Restoration Department at Sofer on Site.

Rabbi Yochanan Salazar repairing a Torah scroll

Earlier this year TBE contacted Sofer on Site and retained their services for an extensive evaluation of four Torah scrolls that all are in constant use. Maintenance is periodically required in the normal course of their use over decades. The type of restoration needed varies with each scroll and depends on the nature and extent of the damage. Sofer on Site determined that areas for upkeep fall into these categories: worn stitching; cracks and small tears in the parchment; prior cleaning with caustic solvents; letters that are cracking, peeling and fading.

The work Rabbi Salazar will undertake while in residence at TBE includes eye scanning each book of each of the four scrolls. He will hand stitch parchments where required. Past methods of cleaning unfortunately have caused damages in some circumstances, so he will hand clean the scrolls with out any chemical agents. In order to remove damaged letters that may be rendered *pasul* (unfit), Rabbi Salazar first will scrape them from the parchment and then re-write letters in a consistent style of caligraphy. The *eitzim* (handles) for all four scrolls will be replaced. In addition to his restoration work, the *sofer* will train a small group, to be called Clei Kodesh, to carry out monthly inspections of the scrolls and do routine cleaning. This is an effort to ensure that the Torah scrolls are properly maintained.

The youngest scroll used by TBE is a 60-year-old Israeli Torah, written in Sephardic script. The oldest is 120 years old and is a Holocaust scroll from Volyne, a town south of Prague, and part of the Westminster Trust. It is one of the 1,564 Nazi-confiscated scrolls rescued by the Trust.

During each of his visits there will be evening demonstrations and open times during the day when the community is invited to come and watch as he works. Rabbi Salazar also will serve as scholar-in-residence. He will work with the religious school for multiple Try It Yourself sessions with quills on parchment, and provide talks including The Mystical Meaning of Torah. On March 26, Rabbi Salazar will lecture on composition of the page using examples such as *Shirat Hayam*. Check the listings in the *Washtenaw Jewish News* for the full details.

The presence of the *sofer* provides the core of a year of programming titled "Year of Torah: A Celebration of the Tree of Life" at TBE. The opening event will take place on Sunday, October 23, with a workshop and performance by the storyteller Allison Downey. There will be many activities throughout the year that will educate and celebrate including a Torah-thon, Beit Cafes, Shabbatonim and more. For more information, contact Gretta Spier at gretspier@mac.com or Pat McCune at phmccune@gmail.com. ■

High Holidays with Pardes Hannah, the Jewish Renewal community of Ann Arbor

Lucinda Kurtz, special to the WJN

Pardes Hannah, the Jewish Renewal community of Ann Arbor, invites all community members and spiritual seekers to join them for the High Holidays and to participate in services led by their rabbi, Elliot Ginsburg. Each year the Pardes Hannah community selects a theme to guide us through the Days of Awe. Community members reflect on this theme, and at various points during the services, share some way its key concepts have resonated in their lives.

This technique of focusing on a specific theme helps members to unite their community even before Rosh Hashanah, when they gather on Saturday, September 24, from 8:30–10:30 p.m., for Havdalah and Selichot, as they prepare to enter the Days of Awe with an evening of study and chant at the home of Rabbi Elliot and Linda Jo Doctor (2924 Baylis Drive). This is reflective of the community oriented yet very personal experience that Jewish Renewal embodies through its honoring of revered Hasidic practices, along with new forms of chanting, meditation, movement, and deep joy in contemplation.

Rabbi Elliot Ginsburg describes this year's theme in the following way:

"This year's theme is: Finding Home, Knowing Home, Leaving Home. On the one hand, it draws on the traditional seasonal theme of *teshuvah*, of (re)turning to the Source, to a place of balance and right (consecrated) action: vis a vis God, our intimates, our larger communities, the planet, and ourselves. In the spirit of *teshuvah*, we ask: what does it mean to return Home, or to feel at Home? What acts of repair must we undertake to fix Home, and the paths that lead to it? Where does our Sacred Center lie and where should we root ourselves; in what places, moments or sacred times, in what actions, commitments, and relationships, in what web of memories? What might it mean to find a Home in God? In the earth and its seasons? In our sacred calendar? in Torah or Sacred Text? For Home may be a Place, a Time, an orienting Relationship, or a book by which one lives.

"We might also reflect on the spiritual practices that help us find our compass, our beating heart. For some of us, it might be Shabbat (25 hours of taking a break from business as usual), or Torah-study, chanting, gardening, yoga, conscious eating, connecting across the generations, or engaging in loving acts of social repair. The Days of Awe give us blessed time to grapple with these questions, to reflect on our blessings and challenges, and the blessings of our challenges, for the year that lies ahead. And just maybe, as we pray together, meditate, cry out and sway, try to purify our hearts, and listen to each other's stories, we may find that we have been laying the foundation for a new Home for the spirit.

"A place where we can live and do the work, this year, 5772."

Everyone is invited to join the group for First Day Rosh Hashanah services from 9:30 a.m.–1:30 p.m. on September 29 at St. Aidans Church on 1679 Broadway in Ann Arbor. This will be a traditional Jewish Renewal service with prayer, *niggunim* (wordless melodies), and teachings by community members followed by a potluck lunch. Tashlich will follow. Second day Rosh Hashanah services, a meditation service, will be on September 30 from 9:45 am to 1 pm at St. Aidans followed by kiddush.

On Friday, October 7, Kol Nidrei preparations will commence at 6:10 p.m. and services will begin at 6:40 p.m. at St. Aidans Church. Yom Kippur services will begin at 9 a.m. with contemplative yoga at 2:15 p.m., meditation and chanting at 3:45 p.m., mincha at 4:15 p.m., yizkor at 5:30 p.m., neilah at 6:45 p.m. and shofar blowing at 7:47 p.m. Break-fast to follow. ■

For more information about Pardes Hannah, the High Holiday schedule and other fall services and holiday plans, call Dorrie Rosenblatt at 665-4186. For late-breaking developments, consult the website: http://pardeshannah.org/Pardes_Hannah.

Ann Arbor Reconstructionist Havurah news

Aura Ahuvia, special to the WJN

High Holiday services

The Ann Arbor Reconstructionist Havurah offers free High Holiday services to Jews in the local community, as well as to their non-Jewish spouses, partners, and friends. Services are highly participatory and interactive, giving ample opportunity to engage actively and vitally with the process of *teshuvah*, or repentance/return.

No tickets are required to attend services, which are held at the Unitarian Universalist church due to space requirements. Childcare and a communal Break-the-Fast are offered, with advanced reservations, for a fee. The Break-the-Fast is held immediately following the end of the Ne'ilah service, which concludes the prayer services of Yom Kippur. All are welcome to this meal, whether members of the Havurah or not. (*See page 2 for specific dates and times of services.*) For more information, check the website, at www.aaRecon.com, or call 445-1910 (24-hour voice mail).

What's My Legacy? Spiritual preparation for the High Holidays

The month of Elul, the Hebrew month preceding Rosh Hashanah, provides time to begin preparing ourselves spiritually for the Days of Awe. This workshop, which is open to all Jews, their non-Jewish partners, and those who are interested, will focus on what kind of name one hopes to make for oneself in the world, and what inner work one needs to do, in order to make those contributions. Through personal reading of text, including Zelda's poem, "Each of Us Has a Name," participants will engage in deep self-reflection, sharing and soul-searching. Bringing a diary is recommended. The workshop takes place Sunday, September 4, from 2–4 p.m.

Shabbat Shuvah with Havdallah: The heart's encounter with High Holidays

A meditative, musical Shabbat Shuvah program is planned for the Saturday evening between Rosh Hashanah and Yom Kippur. The evening's songs will concentrate on the themes of *teshuvah*, return, and the longings of the heart. A story or two may also be told. Havdallah, the ritual signaling the end of Shabbat, will conclude the program. The program is open to both affiliated and non-affiliated Jews, as well as their interested partners. The program will take place Saturday, October 1, at 7 p.m.

Reconstructionist Beit Sefer Sunday school and parent workshop

The Beit Sefer will open September 11, with three classrooms for the student body and a workshop on "Raising Jewish Children" for parents, to run concurrently. Immediately prior to the workshop, there will be a brief parent orientation with bagels and coffee, covering how current parents' own experiences of Jewish education in their childhoods informed the shape of the school as it exists today. How Reconstructionism fits within this vision will also be addressed.

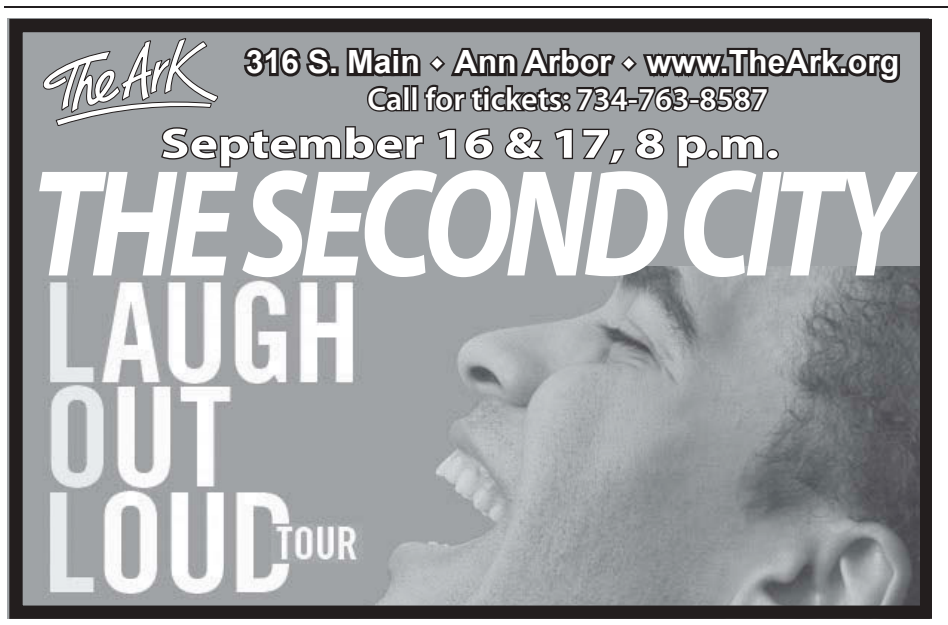
Orientation and workshop begin at 9:30 a.m. at the JCC. Questions may be directed to the Beit Sefer's head teacher, Brian Duchemin, (616) 283-9433, or to school director Aura Ahuvia, (734) 975-9045, or Aura613@gmail.com.

Learner's Services

The year-long Learner's Service, a popular monthly Shabbat morning series, will begin Saturday, September 10, at 10 a.m. at the JCC. These services are geared for Jewish adults who seek to engage on a more serious spiritual level with Jewish prayer. Through active learning, sharing, singing and discussion, the nature of the Shabbat morning service, its shape and contents, history and contributing characters will all be explored.

Services are open to all, and no RSVP is necessary. Topics include the history and meaning of prayers like the Shema, the Amidah and the Torah services, as well as more general topics like the people, prophets, and historical events that helped shape the service. ■

For more information and location for all Ann Arbor Reconstructionist Havurah activities, check the website, at www.aaRecon.com, or contact Aura Ahuvia, (734) 975-9045, or Aura613@gmail.com.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September activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Beth Israel Fair

Sunday, September 4,
11:30 a.m.–1:30 p.m.

As the summer nears its end, Beth Israel Congregation invites the community to enjoy

an end of summer celebration at the Beth Israel Fair. Each year the fair is one of Beth Israel's most popular events, kicking off the 2011–2012 programming year.

The Beth Israel Fair offers games and activities for all ages. Attractions returning this year are the always popular bounce house, sno-cones, and grilled hot dog lunch. Other activities include face painting, Mahjongg, lawn relay races, cupcake walk, bocce ball, Wii games, and origami. All activities are free and a grilled hot dog or veggie dog lunch is available for purchase.

In case of rain, it will be held indoors.

Lunch & Learn Series: The Customs of the High Holidays

Wednesday, September 7, 14 and 21
Noon–1:15 p.m.

Rabbi Robert Dobrusin will lead a series of discussions concerning some of the well-known and lesser-known High Holiday traditions and customs. Participants will learn, share stories, sing and prepare for Rosh Hashanah and Yom Kippur. Each session will take place at Beth Israel in the Garfunkel Schteingart Activities Center (2010) from noon until 1:15 p.m. Participants are asked to bring a dairy lunch and Beth Israel will provide drinks and dessert.

Tot Shabbat

Saturday, September 10, and Saturday, September 24: 11 a.m.–noon

Tot Shabbats are offered to 3–5 year olds and their parents on the second and fourth Saturday of each month. Tot Shabbat on September 10 will be led by Peretz Hirshbein, and the September 24 session will be led by Jessica Kander. Participants enjoy stories, puppets, songs, and special kiddush tables just for 3–5 year olds. There is no charge, and non-members are welcome to participate.

Community adult Hebrew classes

Beth Israel Congregation and Temple Beth Emeth are again joining together to offer a wide range of Hebrew classes for adult learners at all levels. There are three tracks of Hebrew being offered this year: courses for beginners, courses which focus on conversational Hebrew and courses which focus on biblical Hebrew.

There will be a 12-week Hebrew session beginning the week of September 12, as well as a 12-week session beginning in January. Tuition for each session is $180 for members of TBE or BIC, and $200 for non-members. Contact Beth Israel (665-9897, rabbisoffice@bethisrael-aa.org) or Temple Beth Emeth (665-4744, bwillner@templebethemeth.org) for a schedule of class times. Not sure which level you are in? Come to a Drop-In and Sign-Up at Beth Israel on Wednesday, September 7 from 6–7 p.m. and you will be helped to determine the class that is best.

The classes are taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. Holoshitz is a native Israeli who has taught Hebrew for many years; she is noted for her lively and animated teaching style. She earned a Ph.D. in education from the University of Michigan, and serves as the head of the Hebrew department at the Frankel Jewish Academy of Metro Detroit. Holoshitz has taught at the School of Education at Eastern Michigan University, as well as at the U-M, where she received an "Excellence in Education" award.

Weizman has been teaching Hebrew at the U-M since 1987, and is the recipient of an "Excellence in Education" award by the Department of Near Eastern Studies. She is a native Israeli and has earned two master's degrees — one in Teaching English as a Second Language and the other in social work; she also has a bachelor's degree in Hebrew linguistics.

Introduction to Judaism Course

A nine session "Introduction to Judaism" course will be offered at Beth Israel Congregation on Sundays from 9:30–10:45 a.m. The course will begin on Sunday, September 25.

The course will be taught by Rabbi Robert Dobrusin and Rabbi Kim Blumenthal and will cover many topics, including the holidays, prayer, history, and home rituals. This class, open to the entire community, is designed for those who are curious about Judaism, are beginning the process of conversion to Judaism and those who wish to re-familiarize themselves with the foundation of Jewish belief and practice.

There is no charge for the class but pre-registration is required. Contact Mary at 665 9897 or rabbisoffice@bethisrael-aa.org by September 16 to register.

"Engaging Israel" Series at Beth Israel

Beth Israel Congregation invites community members to join together for a unique opportunity for study and discussion offered in conjunction with the Shalom Hartman Institute of Jerusalem.

Beginning on Tuesday evening October 18 at 8 p.m. Beth Israel Congregation will present a 12-session series entitled: "Engaging Israel." The goal of the project, according to the Hartman Institute is to "respond to growing feelings of disenchantment and disinterest toward Israel… by creating a new narrative regarding the significance of Israel for Jewish life. This narrative will serve as a foundation for a new covenant between Israel and world Jewry, elevating the existing discourse from one with a crisis-based focus to one rooted in Jewish values and ideas."

The program will feature video presentations by the director of the Hartman Institute, Rabbi Donniel Hartman, and discussions with world-renowned scholars on Jewish thought, political theory and international law. They will discuss the meaning and significance of Zionism today and reflect on the importance for Jews throughout the world to be actively involved with the Jewish state and concerned for its future. These video presentations will be used in conjunction with *hevruta* (small group) study of traditional Jewish texts that highlight the issues being discussed. Rabbi Robert Dobrusin and Rabbi Kim Blumenthal will facilitate the text study and there will be ample opportunity for discussion of the texts and the video presentations.

More information on the Engaging Israel program can be found at http://www.hartman.org.il/Center_Adv/Program_View.asp?Program_Id=30

The cost for the program is $75 for Beth Israel members, $100 for non-members. All are welcome and subsidies are available. Contact Rabbi Dobrusin at rdobrusin@bethisrael-aa.org or 665 9897 for more information. Registration is due by October 1.

Open enrollment for Beth Israel Religious School

First Day of Classes: September 11

Registration continues for Beth Israel Religious School. Beth Israel offers educational programs for children in kindergarten through eighth grade, and paid leadership and Jewish educational enrichment for 9th–12th graders. In the elementary grades, students learn the skills to enable them to live a traditional Jewish lifestyle in the contemporary world. Throughout their studies, they are engaged in learning Jewish thought and history, and in examining the conceptual basis of Jewish beliefs. In Hebrew education, the students develop Hebrew reading skills and *siddur* (prayer book) literacy. During the middle school years, the continuing students use the language skills they have learned and begin a formal study of conversational Hebrew. Separate Hebrew immersion and advanced text study classes are offered to Hebrew Day School graduates or other qualified students with similar backgrounds. (The immersion classes are offered to both members and non-members).

For Preschoolers and their Parents

A monthly Sunday morning program for 3 and 4 year olds and a parent are being planning to begin in October. The program will involve stories, games, songs, and activities. Contact Cindy at 769-2041, or school@bethisrael-aa.org for more information.

Pet Shabbat

Friday, September 23, 6 p.m.

At the annual Pet Shabbat for Humans and Their Loyal Pets, pet owners bring their pets to an outdoor Shabbat Celebration for the whole family in the Beth Israel courtyard. There will be Shabbat songs as well as blessings for the pets and their owners. The event will conclude with a special oneg for pets and humans. The regular Friday night service follows at 7:15 p.m.

Selichot Services

Saturday, September 24, 9:30 p.m.

Havdallah and refreshments; 9:45 p.m. Pre Selichot Program; 11 p.m. Selichot Service preceded by dedication of memorial plaques

The Selichot service includes inspiring traditional prayers, contemporary readings and musical selections, providing an opportunity for reflection and introspection as the High Holiday season officially begins.

Rosh Hashanah family celebration for young children

Wednesday, September 28, 4-4:45 p.m.

The Main Sanctuary is the site of Beth Israel's annual "Rosh Hashanah Family Celebration"—a program of stories, songs, a large group activity, special treats, and the blowing of the shofar. While the program is intended for families with pre-school and early elementary aged children, all are welcome. This program is offered free of charge to anyone in the community, and no tickets are required.

K–5 family program on second day of Rosh Hashanah

Friday, September 30, 11:30 a.m.

On the second day of Rosh Hashanah, a Rosh Hashanah family program is offered in a tent set up in the Beth Israel courtyard. (Children will be brought in from the High Holiday children's programming.) Activities include a play presented by the older students, and the morning culminates in a celebration of the birthday of the world with a cupcake snack. This program is free of charge to anyone in the community and no tickets are required.

High Holiday child care/services for ages 3 and up.

Childcare is offered for all children ages 3–5 years old on the First and Second Day of Rosh Hashanah and on Yom Kippur. There is a fee for this service.

Two hour creative child and youth programs are offered on the first and second days of Rosh Hashanah, and on Yom Kippur. A separate Kol Nidre services is offered to 6th–8th graders, and to 9th–12th graders on Erev Yom Kippur at the Garfunkel-Schteingart Activities Center. There is no fee for these programs.

Free tickets for High Holidays for newcomers, graduate students and first and second year medical residents, and special dues for those 35 and under

Individuals and families who have moved to Washtenaw County since last Yom Kippur may request free High Holiday tickets as Beth Israel's way of welcoming them into the local Jewish community. Graduate students and First and Second Year Residents with I.D.s with documentation may also request free individual tickets. Request forms must be submitted before the holidays, as no tickets can be provided immediately prior to any service.

People who are age 35 or younger may become members at a special rate of $300 for the whole family for their first year of membership (plus USCJ dues assessment of $34.75). Graduate students and first and second year medical students may also become members in a voluntary dues opportunity.

Regular High Holiday tickets

Tickets for the High Holidays are provided free of charge to all members of Beth Israel. Non-members may purchase tickets for the High Holiday services, although no tickets are required for the Rosh Hashanah Family Celebration for Young Children and the K–5 Family Program on the Second Day of Rosh Hashanah. Those interested in further information are asked to call the synagogue office at 665-9897.

General community is always welcome

All of Beth Israel's events, educational offerings, and recreational programs are open to the general community. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's facebook page. ■

This month at Temple Beth Emeth

Brett Willner, special to the WJN

Adult Hebrew drop in and sign up

Wednesday, September 7, 6–7 p.m., at Beth Israel

Learning Hebrew can enrich your experience in services. For those interested in learning Hebrew, at any level, Temple Beth Emeth and Beth Israel Congregation are once again partnering to offer a wide range of Hebrew classes. There are three courses of Hebrew at the 100 level, which is beginning Hebrew at various stages; a 200 level conversational class as well as a 200 level biblical class. If you are not sure which level you are in, come and meet the instructors. For questions, contact Rabbi Delson at ldelson@templebethemeth.org.

Jewish Hikers of Michigan

Sunday, September 11, 1–3 p.m.

TBE sponsors a hiking group for the Jewish community. The September hike will leave from North Bay Park in Ypsilanti. The hikes last between 1 ½–2 hours and are not physically demanding. No pets please. For more information or to be added to Jewish Hikers of Michigan's email list, contact Eli Avny, 883-9522 or jewish.hikers@gmail.com.

TNT: Outing to a Tiger's game

Sunday, September 11, meet at TBE at 11:30 a.m.; game starts at 1:05 p.m.

The Twenties and Thirties group are heading down to Detroit to witness the Detroit Tigers take on the Twins. Tickets will cost $15. The group will car pool down to Tiger Stadium. Drivers, contact TBE. For more information or to RSVP (by September 4) contact Brett Willner, bwillner@templebethemeth.org or call the TBE office, 665-4744.

9/11 Memorial Service

Sunday, September 11, 4–5 p.m.

On Sunday, September 11, TBE will hold a memorial service commemorating the 10th anniversary of the events of 9/11. Rabbi Robert Levy, Rabbi Lisa Delson, and Cantor Annie Rose will lead the one-hour service, which will feature prayers and songs for healing and peace. September 11 falls on 12 Elul this year, in the middle of a month of reflection and preparation for the High Holy Days. The service will include special Elul readings that encourage healing as well as remembering. The music will include Gerald Cohen's *Psalm 23*, Craig Taubman's *B'yado*, Debbie Friedman's *Mi Shebeirach*, Nurit Hirsch's *Ose Shalom*, and several *niggunim* for community singing. All are invited to attend. For more information, call Rabbi Lisa Delson, 665-4744.

Backdoor Food Pantry Fundraiser

Wednesday, September 14, 6–9 p.m.

Share a meal and help support The Back Door Food Pantry. The BDFP is operated entirely by volunteer effort and 100 percent of all donations go to providing food and hygiene products to those in need. The evening will feature special "guest grillers" and many surprises. The fundraiser will take place at BD's Mongolian BBQ, downtown Ann Arbor, on Main Street.

Men's Torah Study

Wednesday, September 14, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments will be served. For more information, contact Roger Stutesman at rgstutesman@sbcglobal.net.

TNT Shabbat Pot-Luck Lunch in the Arb

Saturday, September 17, 12 p.m. Noon.

Come join TNT for a Shabbat Lunch in the sun. The Shabbat Pot Luck Lunch will be in Nichols Arboretum on September 17, at 12:30 p.m. Bring a dairy dish to share with all. Meet at the Arboretum parking lot on Nichols Drive, in front of the University Medical Center. If you are running a bit late come directly to the Main Valley. For more information or to RSVP, contact Brett Willner at bwillner@templebethemeth.org or 665-4744.

Women's Torah Study

Monday, September 19, 7–8:30 p.m.

Cantor Annie Rose leads a Women's Torah Study at Temple Beth Emeth. The Women of Reform Judaism Women's Commentary has become a major source of insight for those studying Torah in depth or simply reading the weekly *parsha* (portion). This month, the Women's Torah group will study Nitzavim-Vayelech.

Movie Wednesday: Annie Hall

Wednesday, September 21, 1–3 p.m.

This month's free movie is *Annie Hall* directed by Woody Allen. The film, the roman-

tic adventures of neurotic New York comedian Alvy Singer and his equally neurotic girlfriend Annie Hall, traces the course of their relationship from their first meeting and serves as an interesting historical document about love in the 1970s. Join other movie enthusiasts for this afternoon movie and discussion. Snacks are provided and everyone is welcome.

Story/Havdalah, S'lichot with Kol Halev

Saturday, September 24, 8:45–10:30 p.m.

The High Holy Day season is ushered in with the S'lichot Service. The evening will begin at 8:45 p.m. with refreshments. A story and havdalah begin at 9:30 p.m. and is immediately followed by S'lichot with the adult choir, Kol Halev. Come as you are from whatever evening activity you have planned.

Gimme Shelter: fund raiser for Alpha House/ Interfaith Hospitality Network

Saturday, September 24, 6:30–9:30 p.m.

This annual fundraiser, held at the Washtenaw Community College Morris Lawrence Building, features a sumptuous strolling dinner, complimentary beer and wine, a silent auction and live music. Contact Helena Robinovitz for more information: Helena@robinovitz.com.

For families with Young Children (FYC)

Friday, September 9, 5:30–7:30 p.m.

Tot Shabbat Services (for 0–5 years old) led by Rabbi Levy and Cantor Annie Rose begin at 5:30 p.m., followed by dinner for Tot Shabbat and Sukkat Shalom, 6 p.m. Shira (Song Session) will begin at 6:30 p.m. Sukkat Shalom Shabbat Services (for 6–10 years old) led by Rabbi Delson and Cantor Annie Rose, is at 6:30 p.m., with a popsicle oneg at 7 p.m. ■

Yom Kippur without fasting: How kids can atone, too

By Sarah Chandler

NEW YORK (MyJewishLearning)—For most adults, the central experience of Yom Kippur is fasting. By abstaining from food and drink, we exercise control over our bodies and do not give in to our most basic impulses. This makes it pretty easy to feel the "affliction" that the Torah mandates.

But parents sometimes find it difficult to include children in the holiday observances, since anyone under the age of 13 is not required to fast. Here are some ways you can help your children have a meaningful Yom Kippur by teaching them disciplined, controlled behavior, as well as the meanings behind the rituals.

Fasting for those under 13

Children can develop a sense of what fasting symbolizes if they are involved in their parents' or older siblings' fasting experience. The seudah mafseket (pre-fast meal), as well as the break-fast meal, should be a special gathering for the whole family—fasters and non-fasters together.

During Yom Kippur, you can share your feelings about fasting with your children. If you're not feeling well, your kids might surprise you with how sympathetic they are and how helpful they can be. Children nearing the age of 13 can fast a few hours to prepare for their forthcoming adult responsibilities.

You can have your children eat on Yom Kippur together with elderly or sick people who are also not fasting. This way, meals are likely to be eaten in a holiday spirit, complete with blessings before and after. Those who are not fasting should make kiddush over grape juice or wine to sanctify the day and add a special line in Birkat Hamazon.

Alternatives to fasting

While fasting from food and drink may be the most well-known of the Yom Kippur rituals, there are several other opportunities for individuals of all ages to "afflict their souls" on this day. It is appropriate for children who are not fasting to still refrain from bathing and using creams or lotions. Also, children can participate in the custom to abstain from wearing leather shoes, and it can be particularly meaningful to them if you explain why.

Rabbi Moses Isserles pointed out how this practice enforces compassion for all living creatures: "How can a person put on shoes, a piece of clothing for which it is necessary to kill a living thing, on Yom Kippur, which is a day of grace and compassion, when it is written 'His tender mercies are over all His works'?" (Psalms 145:9).

Use the days and weeks leading up to Yom Kippur to take your child shopping for a modest pair of shoes for the occasion: canvas sneakers, plastic sandals or something simple from a local thrift store.

'Jewish Lent'

On Yom Kippur, you can also encourage children to give up some basic comforts, such as a favorite toy, a special hair accessory, a particular game or even an outdoor activity. The important thing is that your child, with the assistance and support of an adult, takes time to choose a specific way to abstain. Feel free to call this act "fasting from" —for instance, "fasting from soccer" or "fasting from Liza the bunny."

If appropriate, you can discuss this deprivation at your seudah mafseket ("What will be challenging for you about 25 hours without soccer?"), and then again at your breakfast, when the deprivation is all over ("What thoughts came to mind when you thought about how much you missed Liza?").

During services

Depending on your community, you may or may not have age-appropriate services for children. If your children are sitting through services mainly geared toward adults, it can be helpful to have a conversation to help them connect to the meaning of the day.

For example, you might discuss how Yom Kippur is a day for personal and communal atonement. This word, which might be unfamiliar to children, can be broken up into three words: "at," "one" and "-ment." Ask your kids: What does it mean for a person to be "at one" with himself or herself? What would it take for our community to be at one with ourselves? What about with others?

However you choose to connect your children to the rituals of this holy day, keep in mind that though they may not yet be mature enough to express it. Children are spiritual beings. Giving them an opportunity to sit and listen to the sounds of the service, and explaining to them the adult experiences of the day, can provide children with a chance to reflect and connect.

Indeed, just by taking a few simple steps to translate for your children the complicated symbolism and meaning behind your rituals, you have the power to enhance your own personal connection to the holiday. ■

(Sarah Chandler is the director of Jewish Family Learning & Life at West End Synagogue, A Reconstructionist Congregation in New York.)

Hebrew Day School student, Leo Fried, won a gold medal in math for scoring in the top 2% of the nation in a Math Olympiad competition. Leo studies math at school in a small group tutorial geared toward his level of math understanding and achievement.

Spiritual preparations

Rabbi Aharon Goldstein, special to the WJN

The month of Elul is when we prepare for the High Holidays of Rosh Hashanah and Yom Kippur. We prepare spiritually so that we are not caught unprepared for the spiritual intensity required of us in the upcoming holy days and can better appreciate all that the holy days have to offer us.

Here is a brief historical synopsis of the spiritual significance of the month of Elul. The first time we find a significant event associated with Elul mentioned in the Torah is during the giving of the Ten Commandments. After the debacle of the golden calf, Moses went back up Mount Sinai to plead with God to forgive the Jewish people. God was, to put it mildly, not favorably disposed toward the Jewish people after the incident of the golden calf. Moses was pleading with God for weeks and weeks and weeks without any favorable response until Rosh Chodesh Elul. It was on that first day of Elul that God began to shine his countenance once again toward the Jewish people. Moses continued his pleading to God for forty more days until the tenth of Tishrei, Yom Kippur, when God finally forgave the Jewish people for their grievous sin. He also gave the second set of tablets of ten commandments and told Moses to deliver them to the Jewish people waiting below at the foot of Mount Sinai. This time the people were ready to properly receive the Torah from God through Moses.

So Elul was (and is in every year) a very auspicious time for us to ask forgiveness of God as well as for God to show his mercy to us.

Chassidus explains that the thirteen attributes of mercy of God are revealed and accessible during the month of Elul. "The King is in the field." Meaning that during Elul, God is not in the innermost chambers of the palace, which would require proper protocol and timing to gain access, but rather God is out in the field easily accessible to all. This is also indicated in King Solomon's Song of Songs in which he writes "*Ani l'dodi, v'dodi li*", "I to my beloved and my beloved to me." This is speaking about the relationship between the Jewish people and God. We initiate the feeling of love to God, and he returns his love to us. After this verse it is written, "My beloved goes visiting the garden of roses." The rabbis ask why Solomon uses the image of a garden of roses. Why this particular flower when he could have chosen from any plant? The Midrash answers that there are several qualities that are unique to the rose that make it a suitable metaphor for what Solomon is saying. First, a mature rose has thirteen petals. These correspond to God's 13 attributes of mercy. Second, the particular type of rose being spoken of is red. When the petals of a red rose are burned, the ashes are white instead of the expected black. This tells us that our sins (scarlet) when subjected to the intensity of *teshuva* (repentance, returning to Hashem's way) will be forgiven and we will be pure as snow (white).

So this is what Elul is about. We have the aspect of *teshuva* and God showing his mercy to us. This is the great opportunity we have in the month of Elul that even before the high holy days God will be available to us.

So what in particular are we supposed to do in the month of Elul to take advantage of God's accessibility and favor? In "The Ethics of our Fathers" in chapter one, we are told that the world stands on three pillars. During Elul, we do extra activities to enhance and strengthen these three pillars. What are the three pillars?

1. Torah (the study of Torah)
2. *Avodah* (services, prayers)
3. *Gemilus Chasadim* (charity, acts of kindness)

Interestingly, in various parts of Torah, the word Elul is found as an acronym making reference to these three pillars.

For number one, the study of Torah, there is an acronym in Exodus (12:13) where God is telling us that he will give us cities of refuge. Today we don't have cities of refuge, but it is written that the Torah is a place of refuge for us. By the merit of studying Torah, one can gain protection.

For number two, the mitzvah of prayer, we see the acronym for Elul in the above mentioned Song of Songs "*Ani l'dodi, v'dodi li*". During prayer we initiate the positive feelings to God and then God returns his love to us.

For number three, acts of kindness, we find the acronym in the Megillah of Esther where it is written that one should give gifts to friends and also gifts to the poor.

Therefore, during Elul we should:

1. Increase our study of Torah.
2. Increase our praying by adding Psalm 27 during services. Many communities as well as Chabad custom is to add this in the morning and afternoon. Other communities do it morning and evening. Also, the Ba'al Shem Tov initiated the custom of reciting three chapters of Tehillim (psalms) each day from the beginning of Elul until eve of Yom Kippur and the remaining balance on the day of Yom Kippur.
3. Increase our giving of *tzedakah*. Look for increased opportunities to give charity to the needy, to help support Torah institutions, Jewish education and other worthy causes.

So, God willing, we should use the month in the best way we can, and in that merit God should bless us with a happy year, a healthy year, a successful year, and everyone should have a k'siva vachasima tova, to be written and sealed for a good year. *Shana Tova*! ■

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Prayer and justice work: the perfect complements

By Jill Jacobs

NEW YORK (JTA)—In contemporary Jewish discourse, the worlds of the synagogue and the worlds of service and advocacy sit far apart. The former is a place of introspection, of prayer and of relationship with God. The latter is a place of action and engagement in the world.

Many of us distinguish between "religious" Jews and "secular" Jews. Religious Jews attend synagogue, observe Shabbat and keep kosher. For secular Jews, their primary involvement comes through culture and justice.

But these boundaries between prayer and justice, and between the internal and the external, are foreign to Judaism. Halachah, most often translated as "Jewish law," literally means "the way to walk." To be a Jew is to walk through the world in a Jewish way. This Jewish way includes contemplation and action, prayer and service, relationships with the Divine and relationships with other human beings.

On Rosh HaShanah and Yom Kippur, many Jews spend more hours in the synagogue than at any other time during the year. For this reason, these holidays can feel purely contemplative. Yet Rosh HaShanah is also "yom teruah," "the day of sounding the shofar," when we hear the sound that the Torah associates with liberation. And Yom Kippur morning is punctuated with Isaiah's call to "loose the chains of injustice… to set the oppressed free."

These intrusions of real-life politics into the contemplative business of prayer remind us that prayer and justice work were never meant to be separate realms of behavior. Rather, the two constitute complementary aspects of an integrated Jewish life. In this integrated life, prayer and ritual push us toward justice work and sustain us in these efforts.

We often think of prayer as a one-way conversation with God. We praise God for everything that is good in the world and beg for supernatural forces to change what is not. Instead, we might understand prayer as a two-way exchange that includes a challenge to us as well as an appeal to God.

For example, Jews each morning traditionally recite a series of blessings about everyday miracles. We give thanks for our vision, our freedom, our clothing and our other basic needs. For those who have what they need to survive, these blessings remind us to be grateful for what we have, even when every one of our desires might not be fulfilled. For those who are struggling to get by, these blessings offer hope that our situations will improve.

For all of us, these blessings challenge us to create a world in which every person is free, and in which every person can meet the basic needs of his or her family. We cannot simply thank God for opening the eyes of the blind without considering how we can make the world more accessible to people with physical limitations. And we cannot thank God for giving us freedom without working to secure the freedom of the estimated 12 million people in the world who remain enslaved. Rather than allow us to retreat internally, prayer forces us out into the world.

At the same time, prayer provides a necessary check on the tendency of social justice activists to try to fix the world right now, no matter the cost to them or to others. Prayer, Shabbat and other rituals provide spiritual nourishment, the feeling that our work is connected to a broader whole, and even a sense of humility.

Social justice work famously burns out many of the idealistic young people who sign up after college to be organizers or campaign workers. As for the longtime social justice activists, some begin to feel like the work is the only thing that matters. In many cases, this leads to long work hours and a never-ending sense of urgency. In the worst cases, some come to believe that the relentless pursuit of the cause justifies bad behavior toward others or the tolerance of abusive work environments.

Stopping to pray, to mark time or even to take off 25 hours for Shabbat is a means of acknowledging that even if we work every minute of every day, we're not going to fix everything. This realization forces us to see ourselves as participants in a long-term struggle rather than as heroes able to repair the world on our own.

Rosh HaShanah and Yom Kippur may be days to sit in prayer and contemplation. But this ritual does not constitute a break from justice work. Rather, these days should both nourish our justice work and challenge us to recommit to these efforts in the year ahead. ■

(Rabbi Jill Jacobs is the executive director of Rabbis for Human Rights-North America.)

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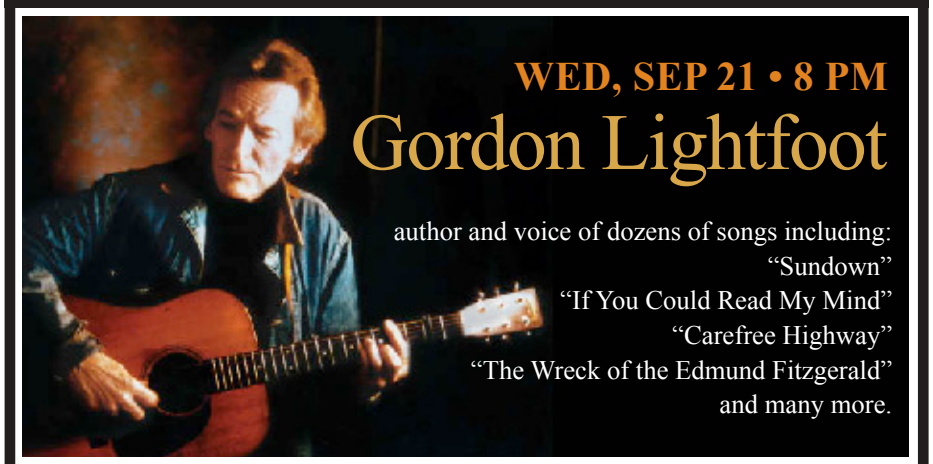

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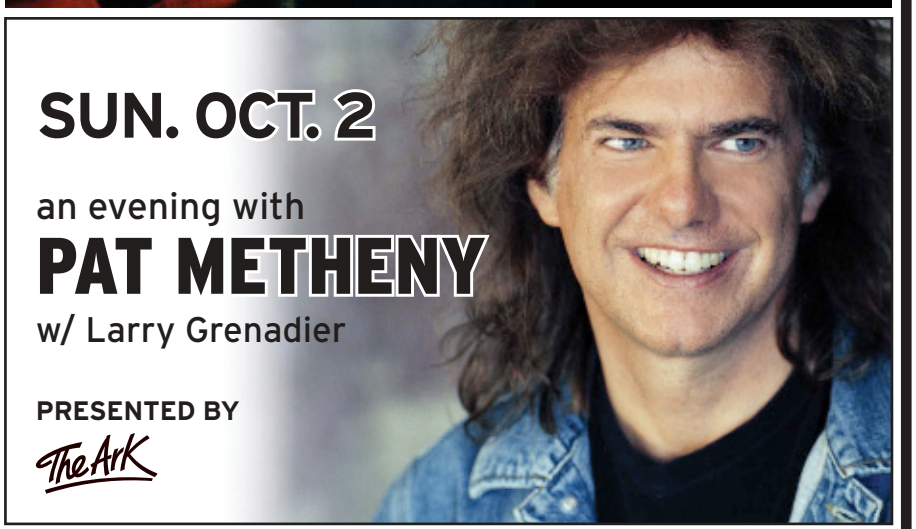

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New faculty and staff at HDS

Dina Shtull, special to the WJN

Hebrew Day School (HDS) has announced its new faculty and staff for the 2011–2012 academic year. Debbie Carbone and Jennifer Rosenberg will be returning to HDS, and Janice Lieberman will be expanding her role at the school. New teachers for Hebrew and Judaic Studies include Sharon Lapitsky, Aaron Magid, and Hadas Hoss Todros. Veteran teacher, Aaron Kaufman, will add on responsibilities as a mentor to the new teachers. Alison Reingold will be joining the HDS administrative staff as a Development and Marketing Associate.

Debbie Carbone, who taught first grade at HDS in 2009–2010, will be a co-kindergarten teacher, along with Judy Musket and Hadas Hoss Todros. Prior to teaching at HDS, Carbone was a kindergarten teacher in the West Hartford public school system, and at the Jewish Community Day School in Watertown, Massachusetts. Carbone has a master's degree in education from Lesley University in Cambridge, Massachusetts, with a focus in literacy. Her undergraduate degree is in early childhood education from the University of Wisconsin where she also minored in human development and family studies.

Debbie Carbone

Jennifer Rosenberg, an HDS kindergarten teacher from 1999–2009, will join the staff for the 2011–2012 academic year to support the teachers in implementing the new Common Core Academic Standards newly adopted by 48 states. Rosenberg has degrees in education from the University of Wisconsin and Harvard University, and is a recipient of the Grinspoon-Steinhardt Award for Excellence in Jewish Education. In addition to her work at HDS, Rosenberg also teaches graduate classes for teachers, and a system of professional learning called Collaborative Analysis of Student Learning.

Jennifer Rosenberg

Janice Lieberman, the HDS librarian, will expand her hours for math enrichment. Prior to coming to HDS in 2006, Lieberman worked as an elementary school teacher for 2 years in Philadelphia and 8 years in Montgomery County, Maryland. While teaching in Maryland, Janice participated in the Mathematics Teachers Training Program and conducted workshops for elementary math teachers in problem-solving strategies. She has been teaching a math tutorial to a small group of HDS students, one of whom won a gold medal for scoring in the top 2 percent of the nation in a Math Olympiad contest. Lieberman has a Masters of Education degree in reading instruction from the University of Maryland and a bachelors degree in elementary education from the University of Pennsylvania.

Janice Lieberman

Sharon Lapitsky will teach Hebrew and Judaics for third and fifth grades. Prior to this position, Lapitsky taught for four years at the Paul Penna Downtown Jewish Day School in Toronto. She also taught in afternoon religious schools, as a private tutor, and as the b'nai mitzvah coordinator for a Humanistic temple. Lapitsky is a graduate of York University where she received her bachelors degree in education, a bachelors degree in sociology with a minor in religious studies, and a specialized certificate in teaching Hebrew and Jewish studies. She did her teaching practicum in a Hebrew school, a day school, and a secular school. Lapitsky is a native of Israel.

Sharon Lapitsky

Fourth grade Hebrew/Judaics will be taught by Aaron Magid. Magid was an HDS long-term substitute during the winter 2011, and will continue on as a teacher. Magid is studying Arabic and political science in the Honors Program at the University of Michigan. He received a fellowship in foreign language studies and is participating in the U-M's Arabic flagship program. Magid has been teaching at Beth Israel Religious School, and was a senior counselor at Camp Ramah. He lived in Israel for two years, and is a product of Chicago Jewish day schools through high school.

Aaron Magid

Hadas Hoss Todros will be the Hebrew and Judaics studies teacher in the kindergarten. Todros began as the gan Hebrew teacher in March of 2010. Formally an attorney in Israel, she was chosen by the Israeli court system to teach children from many schools about citizenship, democracy, violence prevention, and human rights. She was also an instructor at Ben Gurion University in the area of law and legal affairs.

Hadas Hoss Todros

Aron Kaufman, mentor teacher, has a masters degree in education from Marygrove College, a bachelors degree in political science from the U-M ('82), and a teaching certificate in elementary education from Eastern Michigan University ('90). Kaufman conducts seminars for elementary and preschool teachers on Hebrew immersion instruction. Kaufman began teaching at HDS in 1990.

Aron Kaufman

Alison Reingold, HDS development and marketing associate, was formerly associate director of the Department of Development Research at the U-M. She also worked in development research for the Phoenix House Foundation, volunteered with the Juvenile Diabetes Foundation, and was a junior account executive for Trylon Communications. Reingold has a B.A. in communications from Muhlenberg College, with a minor in Jewish studies.

Alison Reingold

Hebrew Day School is expanding services to meet the needs of each and every child. For more information about private tours and information evenings, contact 971-4633 or www.hdsaa.org. ■

JCC youth programs

Shoshana Jackson, special to the WJN

Afterschool programs

The Jewish Community Center of Greater Ann Arbor is gearing up to provide another enriching year of afterschool programs. The JCC's afterschool programs are designed to provide the safety and convenience parents need and the fun and excitement children desire.

The JCC's Kids' Konnection after school program caters to students in kindergarten through second grade with nurturing staff, daily circle time, and exciting supervised activities. The Kids' Club program is designed to meet the interests of third through fifth graders with designated homework time, separate hang-out spaces, and expanded activity choices. Both programs run from 3:20–6 p.m. daily. Parents interested in after school programs for 6th–8th graders should inquire about the JCC's Middle School Helpers program.

Both Kids' Konnection and Kids' Club offer convenient scheduling options, allowing parents to choose schedules from 2 to 5 days per week and also to utilize drop-in care for additional days. Participants receive discounts on JCC youth enrichment classes and Snow Day programs. Additional siblings enrolled in the JCC's after school programs receive a 10 percent discount, and employees of Jewish community organizations are also eligible for discounts. Scholarships are available for qualifying families.

Several afternoon transportation options are available for students who attend local elementary schools. Ann Arbor Public Schools provide free bus transportation to the JCC from Bryant, Pattengill, and Ann Arbor Open elementary schools. The JCC may also be able to provide transportation from some other elementary schools.

Registrations for JCC's afterschool programs will be accepted in the fall and throughout the school year.

September-October Enrichment Classes

The JCC has announced its schedule of after school classes for the September-October session. Youth Enrichment classes for elementary students will run for six weeks, beginning Monday, September 19. These fun and stimulating afternoon classes run from 4:20–5:20 p.m. and are open to both JCC members and non-members in grades K–5. Snack and supervision in the JCC's after school programs before each class are included for all class participants (a Child Information Record must be on file for students using after school care before class).

The enrichment schedule is still being finalized, but may include offerings such as Lego Robotics, Soccer, Tennis, Basketball, Yoga, Fun with Food, and Art. Registration forms with details will be available in September at www.jccannarbor.org and at the JCC. Registration and payment will be due by September 15.

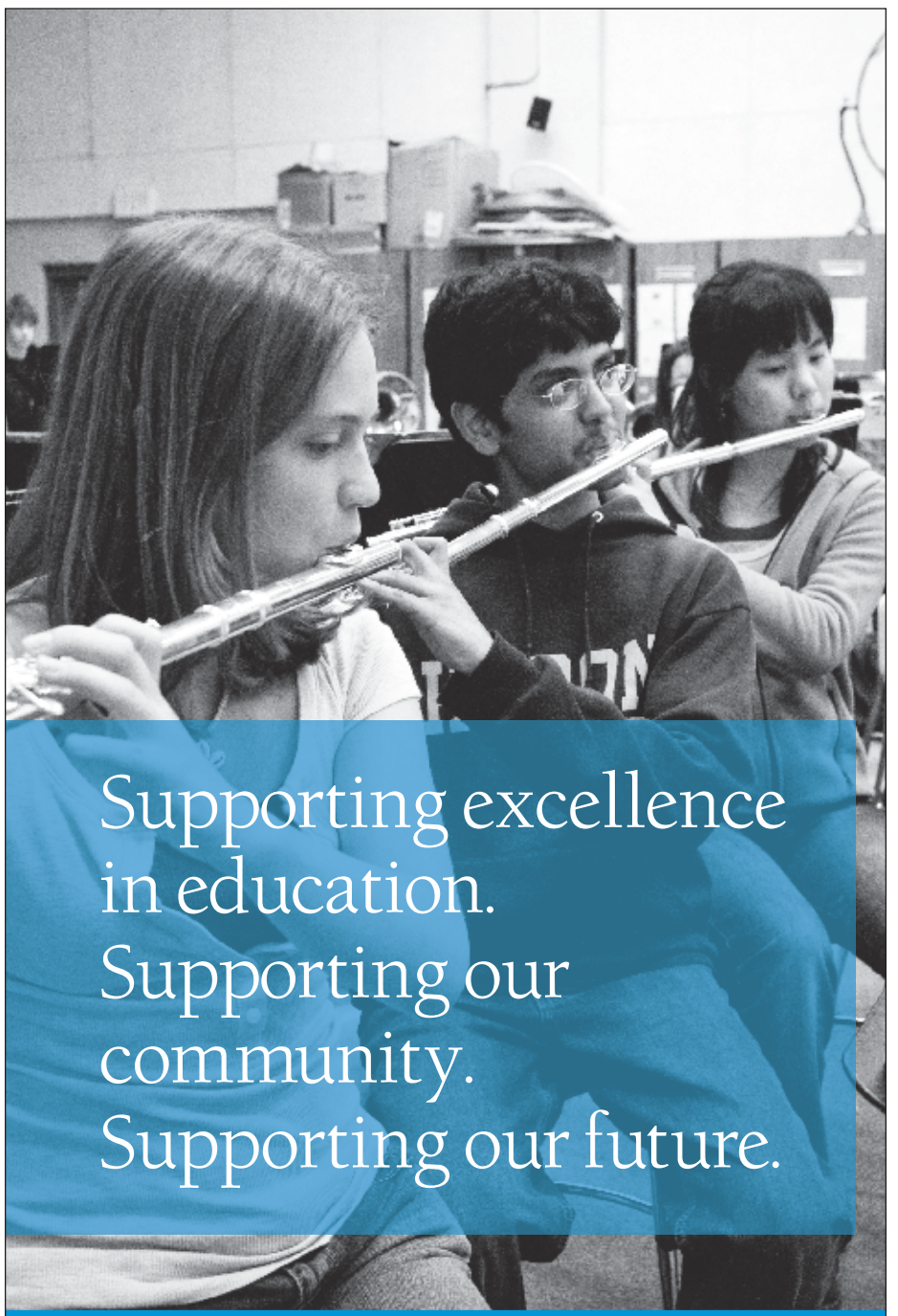
School's Out / JCC's In Days

Whenever Hebrew Day School and/or Ann Arbor Public Schools are closed for a day but the JCC is open, the JCC Youth Department offers full-day programs featuring field trips or special activities for students in grades K–5.

The first School's Out Days of this year will be held on Wednesday, September 28 (Erev Rosh Hashana) and Friday, October 7 (Erev Yom Kippur) for HDS students and other students. The programs will run from 8 a.m.–3 p.m. only on these days, since the JCC is closing at 3 p.m. Registration forms with details will be available in September at www.jccannarbor.org and at the JCC.

School's Out Days are for JCC members only and are open to students attending HDS, AAPS schools, and other schools. The programs run from 8 a.m.–4 p.m. The cost is $38 per day (additional siblings: $34). PM Care from 4–6 p.m. is available for a $10 fee. Middle school students are also welcome to participate as helpers for a reduced fee ($20/day, including PM Care if needed). ■

For more information and registration forms for all JCC youth programs, contact Shoshana Jackson at shoshanajackson@jccfed.org or 971-0990.



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Camp Raanana still great after 40 years

Shoshana Jackson, special to the WJN

Camp Raanana, the Jewish Community Center of Greater Ann Arbor's outdoor summer day camp for children entering grades K–8, celebrated its 40th anniversary camp season this year. The camp experienced record enrollment numbers, including a 15 percent increase in registrations over last year. More than 175 campers participated in camp over the course of the summer, and many of them are already counting the days until the next camp season begins.

Camp Raanana always prides itself on its experienced and dedicated staff members, and this year's counselors and specialists were no exception. The camp was delighted to welcome many outstanding first time counselors, as well as some staff members returning for their fifth or sixth summer at camp. In addition, Camp Raanana's Counselor in Training (CIT) Program for teens entering 9th and 10th grade was tremendously successful. Fourteen enthusiastic and talented teens spent four weeks of their summer developing the skills to be future counselors, while enjoying social activities with their fellow CITs and other camp staff.

This year, campers entering grades K–2 enjoyed swim lessons, arts & crafts, music, Judaics, nature exploration, sports, free swim, Shabbat celebrations, and weekly special events and field trips. Campers entering grades 3–5 participated in these camp activities and also got to choose an enriching specialty each week. This year's specialties included Boating, Spy School, Camping Skills, Martial Arts, Drama, Clay Creations, World of Sports, Edible Art, Dance, and Water Wonders. Campers entering grades 6–8 participated in Camp Raanana's Pioneer Adventure Program. The Pioneer campers enjoyed exciting field trips and fun mitzvah projects each week, participated in activity sessions and Shabbat celebrations at camp, and joined the rest of camp for weekly special events and all-camp field trips.

The all-camp field trips this summer included visits to the Toledo Zoo, Rolling Hills Water Park, Romulus Athletic Center, Splash Universe Water Park, Northfork Farms, the Imagination Station, Howell Nature Center, the Detroit Science Center, and Greenfield Village. The field trips were the highlights of each week for many campers and were wonderful opportunities for campers of different ages to enjoy educational and fun activities together.

In addition to the weekly field trips, Camp Raanana offered a number of special events throughout summer. Towards the start of the summer, the campers enjoyed a Fourth of July Animal Safari Extravaganza. All the campers also had a great time singing and dancing when the Israel Scouts Friendship Caravan visited camp for Israel Day and performed at the JCC in the evening. Later in the summer, the campers showed off their team spirit during the Camp Raanana Maccabi Games, a day of color wars and silly relay races. At the annual Shabbat at the Lake event, camp families enjoyed a picnic dinner overlooking the lake and performances by all the camper groups. Finally, to celebrate the end of the summer, everyone participated in Spirit Week, featuring fun theme days including Wacky Hair Day and Crazy Hat Day.

Although summer has just ended, planning for the next season is already under way, and the Camp Raanana staff looks forward to welcoming many new and returning campers next year. For questions about Camp Raanana, visit www.CampRaanana.com or contact Shoshana Jackson at shoshanajackson@jccfed.org or 971-0990. ■

Hadassah announces new vision for Young Judaea

Samantha Friedman, special to the WJN

This past June, Young Judaea, the Zionist youth movement, supported by Hadassah, the Women's Zionist Organization of America, for more than 70 years, was launched as an independent organization.

A group of former Young Judaea leaders, avid Young Judaea supporters, and Hadassah leaders were asked to serve on the founding board of the newly independent organization. Hadassah will continue to provide financial support, have board representation, and work collaboratively with the 102-year-old movement, said Hadassah National President Nancy Falchuk.

"The alumni of Young Judaea are proud that Hadassah's national board voted this week to help the movement become independent," board member Michael Berman said. "With the leadership and support of Hadassah, Young Judaea will have the tools it needs to grow and strengthen. Young Judaea will continue to be the go-to group for unparalleled Jewish youth leadership development and Israel engagement."

Berman said the immediate goals of the revitalized pluralistic youth movement include:

- Creating a cohesive summer camp network and broadening the scope of its Israel offerings, including Year Course in Israel, its preeminent college gap-year program;
- Providing new energy for Young Judaea as a vibrant brand with relevant peer-led opportunities for connecting American youth to Israel and the Jewish people; and
- Reaching out to its vast alumni network and Jewish community leaders worldwide to participate in the re-envisioning process and serve on the new Young Judaea board.

"Our programs, including Year Course and summer camps, will continue as they always have, and the overall transition will be seam-

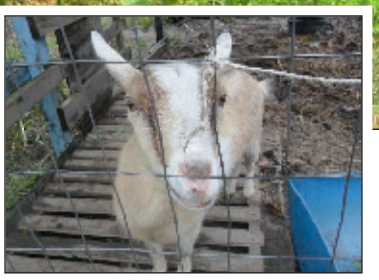
Continued on next page

A summer of growth at Camp Tavor

Emily Eisbruch, special to the WJN

Camp Tavor, located 2.5 hours west of Ann Arbor, near Three Rivers, Michigan, is known as a wonderful Jewish summer camp, beloved to many Ann Arbor youth. This past summer one of the cool parts of Camp Tavor got even better, when the garden was expanded, becoming a more integral part of the camp experience. The garden at Camp Tavor is now known as the "*Chava*" (farm) since it has grown to enough to compass both an expanded vegetable garden and also many wonderful animals, such as chickens, goats, and rabbits.

Brothers Erez and Oren Brandvain in the bounteous vegetable garden at Camp Tavor



Goats and other farm animals enrich the Camp Tavor experience

Every morning during the summer, about 25 campers along with five counselors worked on tasks such as weeding and harvesting in the Chava. In addition, most days an activity took place later on in the day using the Chava as an educational tool for topics, including self-dependence, Judaism, Zionism, team building, and more.

The abundant fresh food coming from the Chava translated into delicious and nutritious ingredients for the meals in the Camp Tavor dining hall. Beats, lettuce zucchini, collards, cabbage, cucumbers, tomatoes, green beans, kale, and broccoli were among the tasty vegetables enjoyed by the campers and staff at mealtimes throughout the summer. Radishes were so abundant that they were donated to local shelters. The herbs grown in the Chava were used for Havdalah ceremony every Shabbat.

To help with awareness of the success and abundance of the Chava, the Camp Tavor dinning hall featured a chalk board reading "food from the Chava in this meal." Every day a camper updated the board and also announced out loud what foods were being supplied. Joel Appel-Kraut, an 11-year-old from Ann Arbor, said, "I think its really cool that people can eat the stuff we are working on back there!"

Much of the credit for the Chava's tremendous expansion entering the summer of 2011 goes to a Camp Tavor counselor named Erez Brandvain. Erez is the third of a family of three brothers, all of whom have made their mark on the Chava, Older brothers Ilan and Oren inspired Erez with their love of the Camp Tavor garden and their environmental leadership in previous years. This spring Erez sprang into action.

A student at Kalamzoo College, Erez drove from Kalamazoo to Camp Tavor regularly during the spring so that he could work in the garden from 5:30–7 a.m. or 8 a.m. every morning and 5–8 p.m. every night. Building a fence, using a roto-tiller to till the entire land, digging the beds, spreading compost, planting, and installing drip tape (an irrigation tool that minimizes water waste by providing a small amount of water to plants throughout a long period of time) were all part of the work. Erez notes that he had valuable help in this work from many other dedicated people during the spring.

Reflecting on the importance of "Jewcology" in Jewish camping, Camp Tavor Executive Director Shelley Goldwater notes, "While many Jewish summer camps are now emphasizing the need for more environmental education rooted in Judaism, it seems that Camp Tavor is a leading example of a camp where kids are actually gaining hands-on experience and connecting to Jewish roots in agriculture. There has been an entire process integrating the concepts and eventually resulting in food the kids grew being enjoyed at the dinner table." ■

For more information about Camp Tavor, visit the website at www.camptavor.org or email execdir@camptavor.org.

Continued from previous page

less," Berman said. "We are excited about the prospects of working with Hadassah to further strengthen what Young Judaea is and all that it has to offer."

Guiding Young Judaea toward independence has been a Hadassah goal. "This is what the broader Jewish community has been looking to us to do," Falchuk said. "Young Judaea is the gold standard for Jewish youth movements, and as Hadassah increases its focus on health care and other issues, nothing could make us prouder than to have the legacy of being a part of Young Judaea for so many years."

Falchuk said Hadassah is committed to remaining an important partner, providing transition funding, and continuing to raise scholarships to make Young Judaea's five summer camps, year-round activities, and Israel programs, increasingly available to all Jewish youth. ■

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Hannah Sherman and Yasaf Warshai recipients of 2011 Susan L. Lichter Memorial Endowed Israel Scholarships

Eileen Freed, special to the WJN

Ann Arbor teens Hannah Sherman and Yasaf Warshai were recipients of the 2011 Susan L. Lichter Memorial Endowed Israel Scholarship Fund. Paul and Carolyn Lichter created the fund to honor the memory of their daughter, Susan Lichter z"l, and over 170 relatives, friends and community members contributed to the fund. The proceeds provide two scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs.

Hannah Sherman is a senior at Huron High School and participated in the Alexander Muss High School in Israel program during the past summer. She selected this program because she liked the combination of "living in Israel, learning about Israel and seeing Israel. She was "totally surprised, thrilled and honored" to receive the scholarship.

Yasaf Warshai is a recent graduate from Community High School and has been involved in Habonim Dror for many years. He will be spending the 2011–2012 school year as a participant in the movement's Workshop program during which he'll live on a kibbutz and live and volunteer in a more urban setting. He looks forward to "further developing leadership skills and helping to contribute to Israeli society."

The applicants submitted essays in which they described their goals for visiting Israel and how their particular program would help them meet these goals. A scholarship committee, chaired by Laurie Rashes and including Judie Lax, Ami Rosenthal, and U-M student Jenna Weinberg, made the scholarship decisions.

The Lichters are pleased their efforts are bearing fruit. "We are so happy to be able to make a difference by helping these two outstanding teens reach their dreams of traveling to Israel," said Carolyn. "We hope that in the coming year, even more young people will travel to Israel and participate in this scholarship process."

To learn more about the 2012 scholarship process, visit www.jewishannarbor.org. Applications for the 2012 scholarship are due February 1, 2012. ■

Alexander Muss High School in Israel offers exciting opportunity

By Hannah Sherman

I grew up in a very active Jewish community in Minneapolis, where my family was extremely involved in synagogue and I attended Jewish day school and camps. As a child, it seemed as though my Jewish identity was a "given." When we moved to Ann Arbor, however, I encountered a very different kind of community with few engaging social or spiritual outlets for Jewish teens. As I began high school, my involvement in sports and extra curricular activities added to my loss of personal Jewish identity. My family observes *kashrut* and celebrates Shabbat each week, but I found it challenging to express and develop the Jewish part of myself beyond the traditions of my home. Since starting high school, my summers have been committed to programs that developed other personal beliefs, such as environmental and marine conservation. When I was younger, I never felt I had to work at my spiritual identity; it was such a fundamental part of my life. Increasingly, however, I realize that I must take the initiative to develop my spirituality. This has motivated me to take greater responsibility in seeking opportunities that address my emerging spiritual questions and my wish for Jewish connectedness.

I was not looking for a typical summer tour of Israel—I want to learn and experience Israel in a genuine way. Alexander Muss High School in Israel program stood out to me because it combines living in Israel, learning about Israel, and traveling and seeing Israel. I believe that Alexander Muss provides a structured environment to learn about Israel in an in-depth way, while providing the freedom to explore the modern culture and create your own relationship with the land—from multiple points of view.

One of my favorite works of art has been the basis for a goal of mine this summer in Israel. David Hockney's photo-collage "Merced River," portrays a striking view of a winding river in the Yosemite Valley. Through the technique of collage, Hockney assembles a collection of many single photographs of this landscape into a unified, if fragmented whole. Unlike most photographs, which capture a moment in time, this collage suggests that time and perspective are always shifting. There are no "smooth edges" to this piece—the outline is jagged, and as a result, the piece has an almost jarring effect. I believe the finished project becomes something much more interesting and compelling than a single image. I find this piece truly captures the actual experience of nature. I have backpacked in remote areas of the United States and Peru, and have seen how every element of the natural world is always changing. I also know that my own perspective or view of a mountain or lake will be uniquely influenced by the particular light, air, mood and circumstance of that moment in time. I see the world around me in a unique way, and I believe that Hockney's technique with this piece represents that we all see things with both personal and collective perspectives. To me, this piece illustrates the idea that "the whole is greater than the sum of its parts," while still showing that each part plays an invaluable role in creating the completed product. I believe that I must learn about Israel from as many points of view and mediums of education in order to discover my true connection. I believe that Alexander Muss provides me the opportunity to take full advantage of my summer in Israel.

Hannah Sherman in Jerusalem

My motivation for visiting Israel this summer is to create my own community and reconnect with my Jewish identity. I realize that in order to have an identity I must surround myself with those who are similarly interested in exploring their Judaism and spending the summer in Israel to do that. I am eager to examine, learn and reflect on all aspects of my Jewish and spiritual life. I am determined to bring my Jewish life into better balance, and am excited about the possibility of interacting with a broad spectrum of other Jewish teens. While there are many programs that tour Israel, I want to experience Israeli culture and history with peers who are similarly interested in expanding their awareness of the many ways we can define and express Jewish life. While I have visited Israel with my family, I believe that I have to establish and explore my own relationship with the land and with the role Israel plays in my life. Alexander Muss seems like an ideal opportunity to re-examine and renew my connection. I appreciate that this program brings teens together for a unique and focused experience, and I believe that being surrounded by many points of view and levels of observance will provide an invaluable opportunity for me to rediscover what I believe and feel committed to at this point in my life. I feel I can offer a unique perspective based on my experiences of being Jewish in a small community, and I know I can contribute to creating an open and respectful community with my peers. I am extremely excited to spend the summer in Israel and discover my Jewish identity as I move into the next stages of my life. ■

Hannah Sherman is a senior at Ann Arbor Huron High School. She spent six weeks this summer on the Alexander Muss High School in Israel program based in Hod HaSharon.

Experiencing Israel as a Habonim Dror's Workshop program participant

By Yasaf Warshai

There are many reasons I want to go to Israel. First of all, as a Jew who was raised in the Diaspora, I feel that Israel is the center of my heritage, culture, and identity. I feel a deep connection to the country and the Jewish people, and I believe it is an important place where Jews from all over the world can come together. I want to get to know such a place and spend some time helping Israel grow. By participating in the Habonim Dror Workshop program, I will have the opportunity not only to spend time touring the country and learning about its history, but also to work and actively contribute to its development.

Another part of my motivation to travel to Israel comes from my background and involvement in the youth movement Habonim Dror. For the past nine years, I have been attending the movement's Midwest Camp Tavor and the local Ann Arbor chapter, which is called Ken Pardes. The youth movement has been the center of my Jewish experience and education. Through Habonim Dror, I have been able to explore and develop my Jewish identity. It has taught me a lot about Judaism and Zionism, as well as social justice.

For the past few years, I have been a counselor and leader in Ken Pardes, and I am currently the co-chair of the chapter. Through these leadership opportunities I have gained a lot of insight into my personal strengths and myself. This has become another motivating factor in my decision to go to Israel on the Workshop Program. I want to further my education about Israel and to continue my involvement in Habonim Dror, while also learning more about my beliefs and myself. The Workshop Program is the next step for students my age in the youth movement and is designed as a gap year between high school and college. I am interested in Workshop because I know many people, including my sister and mother, who have participated in the program and found it to be an incredibly enriching experience. I would really like to be able to have that experience too.

While I am on the program one of my goals will be to develop leadership skills and first-hand knowledge about Israel, which I can then bring back to the community of Jewish youth here in the U.S. I want to help

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inspire them to develop a real connection to Israel, too. On the Workshop program I can do this, while also serving Israel and the Jewish community as a whole.

During the first half of Workshop, I will be living communally and working on a kibbutz with the other program participants. We will also be taking classes together, such as Hebrew language, Israeli culture, and Jewish history, as well as having important discussions about our Judaism and traditions. There will also be an emphasis on learning important life skills and living collectively with the other participants, which will help prepare me for the next part of the trip.

The second half of the program is spent living as part of a smaller group in an Israeli city while working as a long-term volunteer in one of several social action projects. The project placements include several in the field of education as well as others that help build a more just and egalitarian society. Overall, my fellow program participants and I will be working to help enhance understanding and peace among the people of Israel. For instance, projects include tutoring Israeli youth and leading Jewish/Arab co-existence activities. However, our goal will be more than simply teaching English. We will be focusing on teaching important values and instilling self-confidence in these youth, so that they can grow into a position to help Israel themselves. I also plan on going into the field of education or possibly studying English in college, so experience in both of those areas during this gap year would be very valuable to me. Another important aspect of the program is the variety of educational seminars and travel throughout Israel. We will have the opportunity to discuss relevant topics and come up with our own solutions for issues facing Israeli culture today, while actually being in a position to help put these changes into effect.

I believe the work I will be participating in on the Workshop program is invaluable

Yasaf Warshai

in keeping Israel strong, because the youth we will be working with are the future of the country. Also, the experiences and discussions I will be participating in and the things I will be learning about myself will be invaluable to my future. I believe now is the best time for me to go to Israel because at this point in my life I will be able to contribute the most to Israel, while also taking the most from the experience. I will have the opportunity not only to learn more about myself before college, but also to connect to Israel on a deeper level. I know I want to be a part of Israel and help it grow, and being able to participate in the Workshop program gives me the best opportunity to fulfill these goals. ■

Yasaf Warshai is a recent graduate of Community High School. He will be spending the 2011ñ2012 school year in Israel on Habonim Dror's Workshop.

New teen program offered by Habonim Dror and A2RH builds continuity through leadership training

Aura Ahuvia, special to the WJN

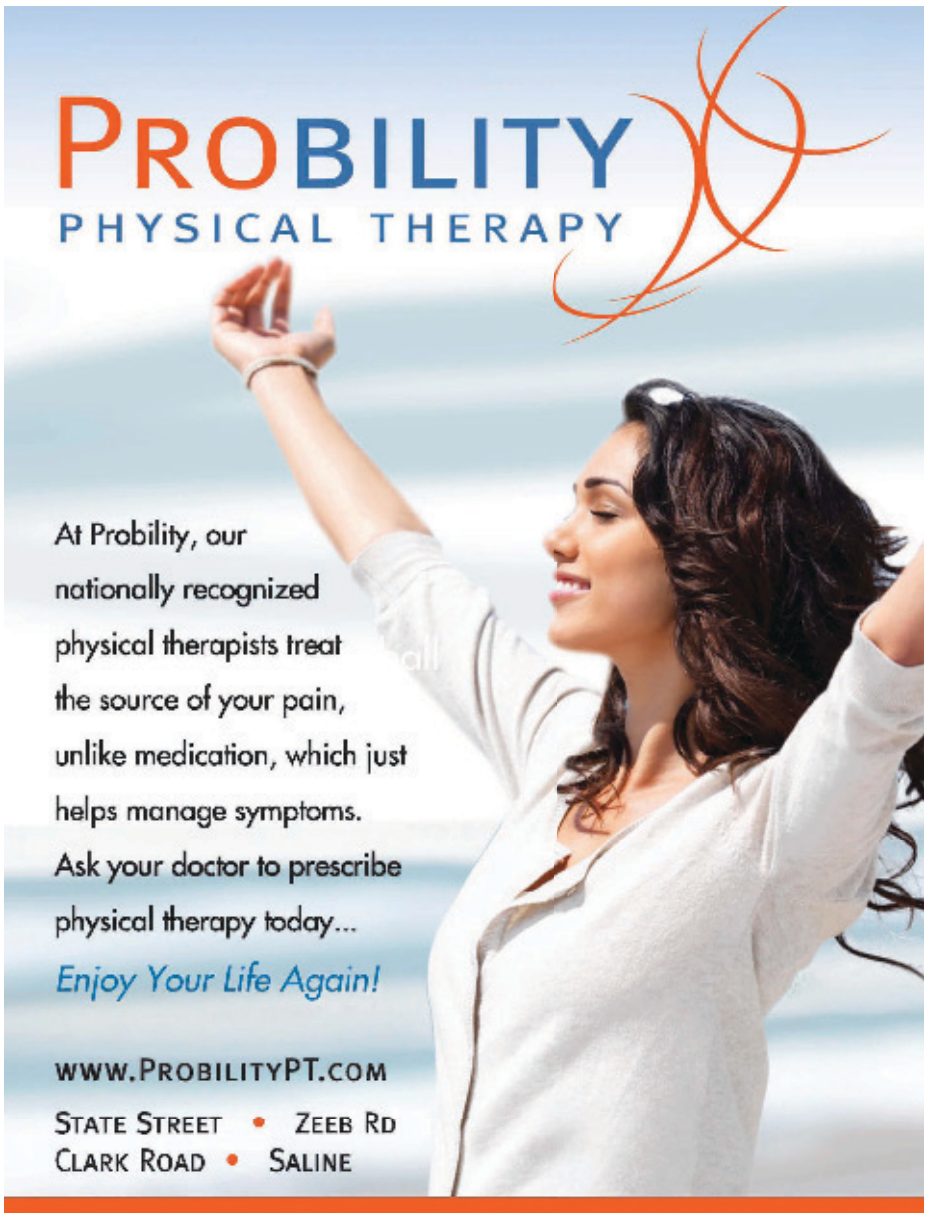
There is a new group forming for young teens. Hineini, which means "here I am," is a new monthly group providing leadership training, fun social activities, and a way to explore Jewish identity in a meaningful way. The Ann Arbor Reconstructionist Havurah, a creative, progressive Jewish congregation, and Habonim-Dror, a long-time youth group and national Jewish youth movement are administering the program jointly.

"Hineini is about Jewish youth looking critically at their Jewish identity, and taking responsibility for it," Hineini Director Matan Naamani said. "It's about understanding their own unique role in the Jewish community, and from that base, shaping themselves and their communities."

Hineini is for Jewish youth, ages 13–15, or eighth grade through high school sophomore. Education focuses on community building, Jewish ethical values, Jewish tradition and youth leadership/empowerment. Its teachers, themselves products of the Jewish camping movement, employ active, experiential, informal learning techniques to involve the students.

"Ultimately, the skills they develop can be translated into strengthening the community," said Naamani. "We want these teens to have the drive and know-how to be an active force of good in the world."

Opening day for Hineini is Sunday, September 25, from 2–4 p.m. at the Jewish Community Center of Greater Ann Arbor. All Jewish teens ages 13–15 are welcome to try it; RSVP is requested by September 18, for planning purposes. Deadline to register for the semester (September through December) is the end of September, with October registrations accepted for an additional fee. To register or to find out more, contact Matan Naamani, director, at 904-6578 or matan@umich.edu, or, Aura Ahuvia, Havurah rabbinic intern, at 846-2826 or Aura613@gmail.com. ■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Looking back: A review of the news highlights of the Jewish year 5771

By JTA Staff

NEW YORK (JTA)—The following is a review of the news highlights of the Jewish year 5771.

SEPTEMBER 2010

Despite offers of increased U.S. military equipment, Israeli Prime Minister Benjamin Netanyahu decides against extending the 10-month West Bank settlement freeze.

OCTOBER

President Obama's top two Jewish aides—Chief of Staff Rahm Emanuel and senior adviser David Axelrod, both with offices within shouting distance of the Oval Office—announce that they will be leaving the administration.

For the first time in history, the U.S. Supreme Court convened with three Jewish justices.

A Knesset proposal to require loyalty oaths of non-Jews wishing to become Israeli citizens wins the endorsement of Israel's Cabinet and prompts protests in Tel Aviv. The proposal is later amended to include Jews as well.

The Anti-Defamation League lists a Jewish group, Jewish Voices for Peace, on its list of top 10 anti-Israel organizations in America.

A month after the collapse of renewed peace talks with Israel, Palestinian Authority officials begin talking publicly about declaring statehood unilaterally.

Packages containing explosive devices are mailed from Yemen to Jewish institutions in the Chicago area but are intercepted before they reach their intended targets.

NOVEMBER

In the Republican Party's near sweep of the 2010 midterm elections, six Jewish members of the U.S. House of Representatives lose their seats.

The U.S. Attorney's Office and the Claims Conference disclose that they have discovered thousands of fraudulent claims, including ones filed by Claims Conference employees; 17 people are arrested. By mid-2011, more than $50 million in fraudulent claims had been found.

A review panel established by Israel's Chief Rabbinate threatens to invalidate thousands of conversions performed under the auspices of the Israel Defense Forces. The Knesset moves to safeguard the IDF conversions.

Israel allows another 8,000 Falash Mura from Ethiopia to immigrate.

WikiLeaks' release of thousands of classified U.S. documents shows Arab leaders expressing grave concern about Iran's nuclear intentions and urging the United States to curb Iran's nuclear program.

The National Museum of American Jewish History opens in Philadelphia with a gala headlined by Vice President Joe Biden, comedian Jerry Seinfeld and entertainer Bette Midler.

DECEMBER

Forty-two people are killed and 12,000 acres are destroyed by a massive forest fire in northern Israel that prompts firefighting assistance from countries around the region.

In a speech to an Arab-American group in Michigan, former White House journalist Helen Thomas says that Congress, the White House, Hollywood and Wall Street are "owned by the Zionists." The remark prompts the Society of Professional Journalists later to drop her name from an annual lifetime achievement award.

Newly released Nixon-era tapes include recordings of Henry Kissinger saying the theoretical gassing of Soviet Jews wouldn't be an American concern.

A Seattle group pays for ads to run on buses in the city that accuse Israel of war crimes. The ads are pulled before they ever run, prompting a lawsuit.

Former Israeli President Moshe Katsav is convicted of rape.

JANUARY 2011

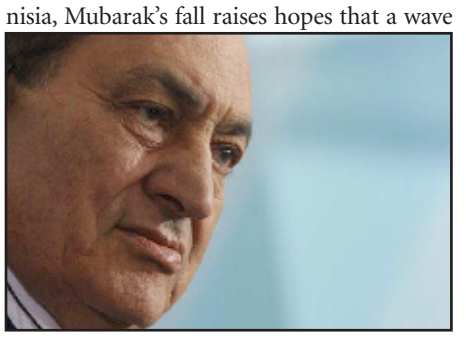
Jews worldwide mourn the passing of Debbie Friedman, a popular singer and songwriter who is widely credited with reinvigorating synagogue music and best known for her composition "Mi Shebeirach," a prayer for healing that is sung in many North American congregations.

U.S. Rep. Gabrielle Giffords (D-Ariz.), the first Jewish woman elected to statewide office in Arizona, is shot in the head during a public campaign appearance in Tucson, triggering a national outpouring of sympathy and prayer. First responders later credit the emergency bandage colloquially known as "the Israeli bandage" with saving lives in the aftermath of the shooting that left six dead and 13 wounded.

Newly leaked maps detailing Palestinian and Israeli negotiations over the West Bank in 2008 show how close the two sides were on some issues—and how far apart they were on others. With Lebanon in turmoil and a Hezbollah-backed prime minister poised to take power in Beirut, Israel is concerned at the prospect of a tectonic shift in the regional balance.

FEBRUARY

Massive street protests drive Egyptian President Hosni Mubarak, an ally of Israel and the United States, from power. Coming on the heels of a similar turn of events in Tunisia, Mubarak's fall raises hopes that a wave



of democracy has been unleashed and fears—especially in Israel—that what is being called the Arab Spring will end with radical Islamic forces in power.

U.S. Rep. Jane Harman, a tough-talking Jewish Democrat from California, suddenly decides to quit Congress in a sign of the precarious position of the Democratic Party's centrist bloc.

An annual survey from The Chronicle of Philanthropy finds that America's most generous citizens gave less in 2010 than they have over the past decade, with Jews remaining among the top givers.

At the Academy Awards, Jewish winners included Israel-born Natalie Portman for her portrayal of a tortured ballerina in "Black Swan" and 73-year-old "The King's Speech" screenwriter David Seidler, himself a stutterer whose paternal grandparents perished in the Holocaust. Oscars were handed out as well to American filmmakers Kirk Simon and Karen Goodman for "Strangers No More, a short documentary on the Bialik-Rogozin School in south Tel Aviv, and Susanne Bier, the Danish director-writer of "In a Better World" who studied for two years at the Hebrew University and the Bezalel Academy in Jerusalem.

An Israeli backpacker is among the dead after an earthquake hits Christchurch on New Zealand's South Island. The city's Chabad house is destroyed.

Actor Charlie Sheen's rant against his Jewish boss is called borderline anti-Semitism by the Anti-Defamation League and, after some additional outbursts by Sheen, results in his eventual firing from the popular CBS sitcom "Two and a Half Men."

MARCH

The fashion house Dior fires acclaimed designer John Galliano after a video surfaces of him praising Hitler.

In a terrorist attack in the West Bank Jewish settlement of Itamar, five members of the Fogel family are massacred as they sleep. Two Palestinians in their late teens are arrested; one is found guilty by an Israeli military court. The other suspect is awaiting trial.

Israel's Navy intercepts a ship laden with weapons bound for Gaza.

Jewish and Israel groups begin sending aid to Japan as it struggles to respond to a massive earthquake, tsunami and nuclear crisis.

American Jewish contractor Alan Gross is sentenced to 15 years in prison in Cuba for subversive activities. The United States says Gross was in the country to help Cuba's Jews.

A car bomb explodes in central Jerusalem, killing one.

Groups on the Jewish left express outrage after a Knesset subcommittee votes to convene hearings on J Street, the Washington-based lobby that calls itself "pro-Israel, pro-peace." NGOs condemn the hearing as part of an Israeli government campaign to target NGOs critical of Israel.

Academy Award-winning actress Elizabeth Taylor, who maintained a support for Israel after converting to Judaism in the late 1950s, dies.[url="http://www.jta.org/news/article/2011/03/28/3086594/not-considered-a-jew-sofias-jewish-community-president-alexander-oscar-aims-for-change" Protests sweeping the Arab world spread to Syria.

APRIL

Richard Goldstone, author of the controversial U.N. report on the 2009 Gaza War that accused Israel of war crimes, withdraws the central tenet of that report in an Op-Ed piece in the Washington Post. That prompts an unsuccessful drive by Israel and its supporters to void the report formally in the United Nations.

A bomb explodes outside a Chabad center in Southern California. The suspect turns out to be Jewish.

Obama picks Rep. Debbie Wasserman Schultz, a Jewish Democrat from Florida, to chair the Democratic National Committee.

The Union for Reform Judaism names Rabbi Rick Jacobs as its choice to succeed Rabbi Eric Yoffie at the helm of the movement. Jacobs comes under fire for his affiliations with J Street and the New Israel Fund. He is later confirmed by the union's board.

The Palestinian Hamas and Fatah factions announce that they are reconciling, prompting calls for the U.S. government to cut off aid to the Palestinian Authority. However, a Hamas-Fatah unity government fails to materialize.

MAY

Osama bin Laden is killed in Pakistan by U.S. forces, prompting questions about whether the liquidation of al-Qaida's leader makes a follow-up attack more or less likely and whether Jews could be a target.

JTA launches its online digital news archive, for the first time making widely available on the Internet more than 90 years of English-language Jewish reporting.

In a controversy over the Israel positions of Jewish playwright Tony Kushner, the City University of New York first cancels, then reinstates, plans to grant Kushner an honorary degree.

Capping more than three decades of legal drama, a Munich court rules that former Ohio autoworker John Demjanjuk, 91, was a Nazi war criminal.

Thousands of Arabs storm Israel's borders from Syria, Lebanon and elsewhere to mark the Nakba—the anniversary of the "catastrophe" of Israel's founding. Caught unprepared, Israeli forces hold the crowds back and more than a dozen Arabs are killed.

The arrest of Dominique Strauss-Kahn in New York on sexual assault charges represents a particularly harsh blow for many in France's Jewish community. Law enforcement officials would later report that major questions have emerged about the credibility of his accuser, but not before he resigns his post at the International Monetary Fund. His planned candidacy for the French presidency is considered dead.

San Francisco approves a ballot measure for November to outlaw circumcision of minors in the city. A judge later strikes the ban from the ballot, saying the city has no authority to ban circumcision.

President Obama delivers a major speech on Mideast policy in which he states that Israeli-Palestinian negotiations should be based upon "1967 lines with mutually agreed swaps." The formulation sparks a fiery debate over whether the president was simply reiterating longtime U.S. policy or pressuring Israel.

Continued on next page

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Soon after, the president holds a tense news conference with Israeli Prime Minister Benjamin Netanyahu. Both leaders speak to thousands of pro-Israel activists at the annual AIPAC policy conference. Later, Netanyahu receives multiple ovations during remarks to a joint session of Congress.

After a deadly tornado strikes Joplin, Mo., the Jewish community sends help.

In the Chasidic village of New Square, N.Y., an arson attack that leaves a Jewish man severely burned raises questions about religious violence in the name of fealty to a rebbe.

JUNE

One of the most hawkish pro-Israel Democrats in Congress, New Yorker Anthony Weiner, is engulfed in scandal over lying about illicit messages sent on Twitter. Eventually he resigns.

Yale University shutters its Initiative for the Interdisciplinary Study of Anti-Semitism, saying it failed to meet certain academic criteria. Critics, however, claim the program was killed for shining a light on Muslim anti-Semitism.

Cottage cheese, a national staple in Israel that has seen its price rising steadily, becomes the focus of a consumer revolt and a symbol of frustration with the high cost of living in the Jewish state. Later, the protests broaden and focus on the shortage of affordable housing in the country, with mass demonstrations and tent cities popping up in Tel Aviv and elsewhere.

JULY

The lower house of the Dutch parliament passes a ban on kosher slaughter, spurred on by the unlikely convergence between animal rights activists and the country's far-right, anti-Muslim movement.

After a flotilla of ships to Gaza fails to launch from Greece, protesters announce a planned "fly-in" to Israel to protest its treatment of the Palestinians.

Jewish communities in New York and Houston are rocked, respectively, by the murder of 8-year-old Leiby Kletzky, who was abducted walking home from summer day camp in Borough Park, Brooklyn, and a car crash that instantly killed Josh and Robin Berry, 41 and 40, and left two of their three children paralyzed from the waist down.

For the first time since 1945, the Maccabi Games—the so-called Jewish Olympics in Europe—are held in a German-speaking country. Maccabi officials said the crowd made up the largest gathering of Jews in Vienna since the Holocaust.

Israel passes a law that penalizes those seeking to boycott Israel or West Bank Jewish settlements. American Jewish groups slam the law as undemocratic.

As media mogul Ruport Murdoch's News of the World is engulfed in a phone-hacking scandal and shuts down, some Jews worry that a pro-Israel voice in the media will be muted.

British Jewish singer Amy Winehouse, age 27, dies.

Anders Behring Breivik, a Norwegian anti-Muslim extremist who wrote a manifesto expressing sympathy for Israel's plight, bombs a government building in Oslo and goes on a killing spree on the nearby island of Utoya, killing 77. ■

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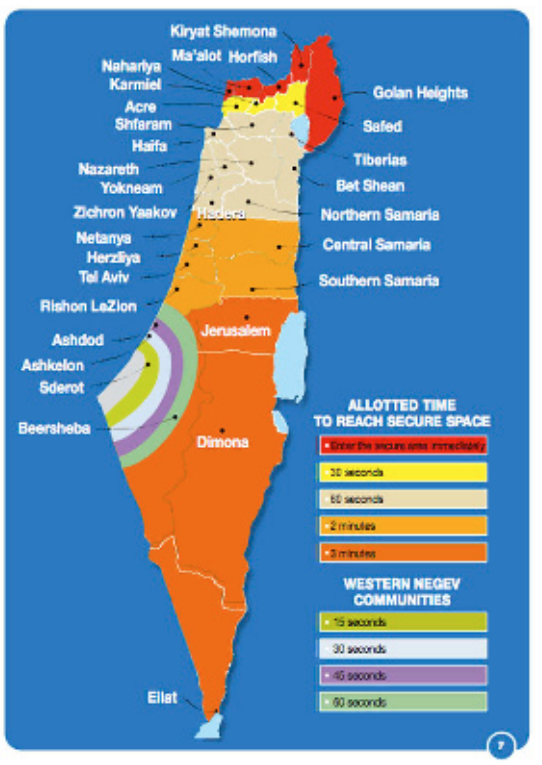

Israel's Home Front Command has distributed emergency handbooks to citizens on how to shelter from rocket attack—including chemical weapons assault. During emergencies, an alarm system issues different warning times to all areas of Israel, alerting residents as to the amount of time they have to enter a secure space from the moment a missile is fired at them until it impacts. Families in Sderot, the western Negev community that has suffered thousands of rocket attacks by Hamas and other Gaza-based factions, have 15 seconds. People in Be'er Sheva, a city of about 200,000 which has fallen within range of terrorists' Russian-designed, Iranian-built Grad rockets, have 60 seconds. Many of the Israelis who were killed and maimed by the Gaza rocket salvos that followed a coordinated terror attack on Israeli vacationers near the resort of Eilat last month were scrambling to reach shelter. In those barrages, Israel's "Iron Dome" defense against incoming missiles proved effective, but imperfect. Hoping to overwhelm Israel's defenses, terrorists—particularly those of the Iranian-backed "Popular Resistance Committee"—massed volleys of missiles against Israeli communities and some got through. ■

Old soldier: Israeli reflects on two decades of civilian and military life

By Michael Ripstein

MAZKERET BATYA, Israel (Tablet)—In 20 years of military service, I thought I'd seen all the crappy training camps the Israeli army had to offer. But there I was, early one morning last spring, walking from the glorified gravel pit that passed for a parking lot at the Southern Command training base, under the unforgiving Negev sun, beginning another reserve deployment in the Israel Defense Forces. And since I'd just passed my 40th birthday, the tour I was starting was quite possibly my last.

If it had been a normal Monday morning for me, I would have been checking e-mails, attending sales meetings, writing proposals or doing any number of the activities associated with my job at a software company in the high-tech industrial park of Ranaana, north of Tel Aviv. On this day, however, I was clad in green, wiping the oil off my rifle, squaring away gear and trudging off to some range to make sure that both man and machine were in functioning order. The smells of cordite, grease and diesel fumes accompanied the switch—from citizen to soldier—which, despite having made it some dozen times in the last two decades, never ceased to amaze me.

As I arrived, I saw Matanya, the religious kibbutznik with whom I'd done basic training in 1990.

"*Mah itcha, gever,*" he greeted me—"What's up?" in Hebrew slang—and we exchanged hugs. I asked about his kids (he has seven) and his work, then we headed off to sign out the various kits we'd carry for the following two weeks.

On the way to the supply hut, I met the long-haired guy I know only as Chuck, because in the army you get to know people by their nicknames. Chuck had just gotten back from a five-month trek across India and Nepal, which is par for the course for the under-25 Israeli soldier. There followed another round of salutations and general inquiries.

When I first volunteered to join the IDF as an idealistic 19-year-old, more than 20 years ago, I quickly realized that I was entering a different world with different rules than civilian life and that this new order governing daily existence would last until the day service ended. The reserves, or *miluim*, aren't much different, except that the citizen-to-soldier transition is so sudden and shocking, it's nearly violent. The eight weeks' notice you get before arriving in camp never seems to be enough time to prepare. Work, family, holidays, unfinished business or errands—everything gets put on hold. There's never a "good time" for a call-up.

Continued on next page

A primer on Palestinian statehood

By Uriel Heilman

NEW YORK (JTA)—On September 20, when the annual session of the U.N. General Assembly opens, Palestinian Authority President Mahmoud Abbas is expected to ask U.N. Secretary-General Ban Ki-moon to present a Palestinian request for statehood recognition to the U.N. Security Council.

The long-anticipated request will kick off a chain of events that some analysts are warning could result in a new paroxysm of violence in the Middle East.

Here is a guide to what might happen, and what it might mean.

What do the Palestinians want the United Nations to recognize?

The Palestinians want recognition of the state of Palestine in the entirety of the West Bank, Gaza and eastern Jerusalem. The West Bank—an area controlled by Jordan from the end of Israel's War of Independence in 1949 until it was captured by Israel in the 1967 Six-Day War—includes lands on which Jewish settlements now sit. Eastern Jerusalem was effectively annexed by Israel, but the international community views it as occupied territory. In total, more than 600,000 Jews reside in eastern Jerusalem and the West Bank.

What's the legal process for becoming a state?

The U.N. Security Council's approval is required to become a U.N. member state. The United States, which is one of the 15-member council's five permanent, veto-wielding members, has promised to veto a Palestinian statehood resolution.

Is there a way for the Palestinians to overcome a U.S. veto?

Not in the Security Council. However, the Palestinians still could seek statehood recognition at the U.N. General Assembly. While a General Assembly vote in favor of Palestinian statehood would not carry the force of law, the passage of such a resolution would be highly symbolic and represent a significant public relations defeat for Israel.

Is there any benefit short of full statehood recognition that the Palestinians can obtain at the United Nations?

Yes. The Palestinians already have non-member permanent observer status at the United Nations, which they obtained in 1974.

This time, the General Assembly could vote to recognize Palestine as a non-member U.N. state, which would put Palestinian U.N. membership on par with that of the Vatican. While being a non-member state wouldn't give the Palestinians much more than they have now as a non-state observer, it would be another symbolic victory.

If the Palestinians can get a two-thirds majority in support of statehood in the General Assembly , they also could put forward a so-called Uniting for Peace resolution. This nonbinding, advisory resolution could provide legal cover to nations wanting to treat Palestine as a state—for example, allowing sanctions and lawsuits against Israel to go forward. The Uniting for Peace option was first used to circumvent a Soviet veto in the Security Council against action during the Korean War, and it was employed during the 1980s to protect countries that sanctioned apartheid South Africa from being sued under international trade laws.

Why are the Palestinians seeking statehood recognition from the United Nations rather than negotiating directly with Israel?

The Palestinian leadership has eschewed renewed peace talks with Israel, either because Abbas believes that talks with Israeli Prime Minister Benjamin Netanyahu won't produce desired results or because Abbas believes he has more to gain by going to the international arena—or both.

Abbas essentially is gambling that the U.N. move will give him more leverage vis-a-vis Israel, making it more difficult for the Israelis to stick to their current negotiating positions and establishing the pre-1967 lines as the basis for negotiations.

What tools does Israel have to respond to the Palestinian bid?

Israel's strategy now is trying to persuade as many nations as possible—as well as the Palestinians—that a U.N. vote favoring Palestinian statehood would set back the peace track. The argument is that it would make it less likely that Israeli-Palestinian negotiations would succeed, forcing Israel to dig in its heels.

Beyond that, Israeli experts have warned, Israel may consider the unilateral Palestinian bid for U.N. recognition an abrogation of the Oslo Accords, which stipulated that the framework for resolution of the conflict be negotiations between the two parties. If the Oslo Accords, which provides the basis for the limited autonomy the Palestinians currently have in the West Bank, are nullified, Israel may re-occupy portions of the West Bank from which its forces have withdrawn, end security cooperation with the Palestinian Authority and withhold hundreds of millions of dollars in tax money it collects on behalf of the Palestinian Authority.

What are some of the other possible negative consequences for the Palestinians of U.N. statehood recognition?

The U.S. Congress has threatened to ban assistance to the Palestinian Authority if it pursues recognition of statehood at the United Nations. That could cost the Palestinians as much as $500 million annually, potentially crippling the Palestinian government.

What's the plan for the day after the U.N. vote?

It's not clear. The Palestinian leadership doesn't seem to have a plan. The Palestinian public is expected to stage mass demonstrations. Israel is preparing for a host of worst-case scenarios, including violence.

If the United Nations does endorse Palestinian statehood in some form, it will be seen as a public relations victory for the Palestinians. But in the absence of progress on the ground in the Middle East, a U.N. vote could set off popular Palestinian protests against Israel that could escalate into another Palestinian intifada.

No one knows what another Palestinian intifada will look like. It's possible that soon after a U.N. vote, Palestinians will march on Israeli settlements and military positions much like Palestinians in Syria and Lebanon marched on Israel's borders in mid-May to commemorate Nakba Day—the day marking the anniversary of the "catastrophe" of Israel's founding.

Or a U.N. vote could unleash a new wave of violence, with attacks and counterattacks that destroy the relative calm that has held between Israel and West Bank Palestinians since the second intifada waned in 2004.

The outbreak of violence, however, could undermine Palestinian interests. In the relative absence of Palestinian terrorism in recent years, the Palestinians have managed to get increased economic assistance, established upgraded diplomatic ties with nations throughout the world, rallied more global support for their cause, and seen a considerable rise in their GDP and quality of life in the West Bank. They don't want to throw that all away.

That may leave the Palestinians and Israel back where they started before talk of U.N. recognition began: at a standstill. ■

Old soldier, from previous page

The day before this last deployment, my 9-year-old daughter asked me, "*Abba*, why do you have to go the army?"

I'm sure my response was similar to that of the husbands and fathers who were joining me in the Negev. I told her we went so that our kids could feel safe when they went to school or soccer practice, so that our friends and families could sit around their Shabbat dinners on Friday nights, and so that the nation could throw itself into the mundane. We went, I said, because, sadly, the state of affairs in our little corner of the world made it necessary for there to be people who were willing and able to do what we do. My daughter and two sons nodded their heads and said, "We'll miss you, *Abba,*" with a stoicism that surprised me.

In my reserve company—"A" Platoon, or *Pelugah Alef,* of the 360th Battalion, 10th Brigade—there are software engineers, students, cab drivers, teachers, tour guides, accountants, construction workers, plumbers, factory workers, lawyers and just about every other vocation. There are religious soldiers who wear kippot and *daven* three times a day, soldiers who see their religion as a tradition and secular soldiers. They come from the cities, the kibbutzim and anywhere in between. They are Ashkenazi, Sephardic, Yemenite, Ethiopian and Russian. They voted across the political spectrum: Likud, National Union and Meretz.

But among the soldiers here, I am the only one who grew up on the south shore of Long Island, New York When I first entered the IDF, I was one of just a handful of American-born soldiers. I was also the first on my block of suburban Long Island to postpone college to do what I saw as my part for Israel. I was a brash 19-year-old and, in the days before cell phones, I remember fully disconnecting from home to immerse myself in the new reality of the army. I remember thinking at the time that as a Jew I should live in Israel. And if I was going to live in Israel, then I was supposed to do my part.

Many of my Long Island friends had graduated from yeshiva high schools in the United States, and like them I had decided to take a year off to go learn things in Israel. In truth, most of us were more interested in happy hour than Tosafot, the medieval commentaries on the Talmud. But somewhere along the way, an idea began to take form: that I was walking in the ancient homeland of my forefathers and that I had an opportunity to physically contribute to the defense of the modern state of Israel. Basically, I viewed my physical contribution to my people as part of my religious responsibilities. From that ideological crossroad, it was a short walk down Jerusalem's Jaffa Street to the enlistment office. My great-uncles, World War II U.S. Army veterans, consoled my grandmother and parents over what they saw as their loss. "It's a good thing for the boy," one of the uncles said. "So long as there's no war." That summer Saddam Hussein invaded Kuwait.

I was soon sitting on a cold, wind-swept mountain deep inside what was then Israel's security zone in Southern Lebanon. Using my tank's night-vision equipment, I watched the thermal streaks of Scud and Patriot missiles over Israel's northern skies. "What the f-—did you expect," I remember asking myself, "intercamp hockey games? Little League?"

After my service finished, I returned to Long Island and heard stories of frat parties from childhood friends who had gone off to college instead of the IDF. I found it hard to relate. I went on to Yeshiva University in New York, bounced around a couple of jobs, got married and ended up a day trader in Miami.

In late 2000, taking an offer to set up a day-trading office in Jerusalem, my wife and I moved from Miami to Israel with our year-old son. The first reserve call-up came about a year-and-a-half later, for Operation Defensive Shield, in spring 2002. Following that deployment, which I spent mostly in the Kalkilyah-Nablus area of the West Bank doing checkpoint work, the call-ups continued to come roughly once a year. They brought me to engage in activities that are as far from the civilian day-to-day as possible. I went on late-night raids into Arab towns outside Ramallah to nab wanted terrorists. I searched cars at checkpoints throughout the West Bank. I rode shotgun during border patrols along electrified fences and participated in armored maneuvers in the sand dunes of the South and the mountains of the North.

In 1990, I imagined myself an unburdened lone soldier living the bachelor life off base. But as a reservist, I was a husband and father, and call-ups demanded a different kind of collateral. My family grew to five since my first reserve tour. Every once in a while my platoon would throw a barbecue and invite the soldiers' families—the wives and kids who have to endure the homefront side of this disruption to life's daily routine. But each time I was called to make the switch from father and worker to gun-toting soldier, I was taken back to a simpler time, when the clarity—or naivete—of youth made the world seem less complicated. And, to be honest, the more knotty home and family life became, the more welcome the call from the *miluim* became.

As a Jew, I felt it was a privilege to have had opportunities to serve the Jewish state. But on some sort of psychological level, each call-up preceded a cathartic experience that allowed some perspective on the everyday noise and nonsense that can deafen and blind us to what's really important in life. And, of course, there was the closet redneck in me, that kid from Long Island, the only one from my high school who got to tear ass around the desert in a 60-ton tank or fire off hundreds of rounds from automatic weapons.

In the army, what's fun and what's not fun is measured differently from in everyday life. There's no denying that there's something primordially exhilarating in blowing up s---, especially when compared to filling out Excel spreadsheets.

Continued on page 37

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September 15, 12:15 pm
Zvi Gitelman,
University of Michigan
and 2011-12 Frankel Institute
Uncertain Ethnicity: Construing Jewishness in Russia and Ukraine
202 S. Thayer Street, Room 2022

September 22, 12:15 pm
Sammy Smooha,
University of Haifa
and 2011-12 Frankel Institute
Are Palestinian-Arab Citizens in the Jewish State a Ticking Time Bomb?
202 S. Thayer Street, Room 2022

October 11, 7 pm
Jill Vexler, Curator, *Pictures of the Resistance* exhibit
Photographer as Witness: Proof Enough?
913 S. University,
Hatcher Graduate Library

October 17-18, 8:45 – 5:30 pm
Medieval Exegesis: An Interfaith Discourse
Rackham Auditorium, 4th floor

October 19, 4 pm
Marina Rustow,
Johns Hopkins University
Ten Things You Didn't Know About the Cairo Geniza
202 S. Thayer Street, Room 2022

October 25, 5:30 pm
Brian Porter-Szucs,
University of Michigan
Poles and Jews During WWII: Beyond Martyrology
913 S. University,
Hatcher Graduate Library

October 27, 12:15 pm
Melissa Klapper,
Rowan University
and 2011-12 Frankel Institute
The Absence of Rights Discourse in American Jewish Women's Pre-World War II Social and Political Activism
202 S. Thayer Street, Room 2022

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Just how expensive is it to live in Israel?

By Jessica Steinberg

JERUSALEM (JTA)—What began in Israel in June as a Facebook-driven rebellion against the rising cost of cottage cheese, then morphed in July into tent encampments protesting soaring real estate costs, has since turned into a full-scale Israeli social movement against the high cost of living in the Jewish state.

From Tel Aviv's tent-filled Rothschild Boulevard to marches in Beersheva, hundreds of thousands of Israelis have participated in one protest or another. The movement's targets have expanded from housing and cheese prices to everything from the costs of child care and gas—not to mention salaries.

All this begs the question: Just how expensive is it to live in Israel? A close examination of some key metrics show that compared to the United States and Europe, Israeli costs of living are a mixed bag. Salaries are lower, but so are health care costs. Consumer goods and services costs are nearly double those in the United States, and owning a car can run about six times as much relative to one's salary.

So how do Israelis make it? Israeli retailers and banks offer easy credit on everything from big-ticket items like summer vacations to everyday purchases like groceries; all can be paid in monthly installments. The result is that many Israelis are perennially in debt and are increasingly frustrated by their inability to cover costs with their monthly paychecks. Here's a closer look at some of the costs of living in Israel.

Housing

The most expensive and desirable places to live in Israel are in the center of the country, where the vast majority of the population resides and works.

According to figures from the real estate company RE/MAX Israel, apartment prices in central Tel Aviv run $5,714 to $7,142 per square meter. In Jerusalem, the peripheral neighborhoods of East Talpiot and Kiryat Hayovel offer housing from $4,285 to $5,714 per square meter, while prices in the tonier neighborhoods of Baka, the German Colony and Rechavia range from $7,000 to $8,571 per square meter.

That means that in Baka or the German Colony, a typical two-bedroom apartment starts at $428,571, according to Alyssa Friedland, a broker for RE/MAX. In the peripheral neighborhoods, some of which are built on territory captured from Jordan in the 1967 Six-Day War, a two-bedroom apartment runs for about $343,000. According to RE/MAX figures, two-bedroom apartments in Beersheva, Haifa, Hadera and Afula cost between $143,000 and $286,000.

Mortgage rates are about 4.5 percent, according to Friedland, but the required down payment is usually about 40 percent. "Young couples are getting the money from their parents because they don't typically have savings like that," she said.

As the economist Daniel Doron noted recently in *The Wall Street Journal*, "A small apartment can cost the average Israeli worker 12 years in annual salary."

Salaries

In Israel, the average salary is about $2,572 per month, and the average income for a tfamily with two wage earners is approximately $3,428 per month, according to Israel's Central Bureau of Statistics. Teachers and nurses earn abound $1,666 a month, making Israeli teachers' salaries among the lowest in the world, according to a recent report by the international Organization for Economic Cooperation and Development (OECD).

Business managers, computer engineers and lawyers have some of the highest median salaries in Israel. A lawyer with five years' experience can make $5,500 to $6,500 per month, and top associates earn about $8,571 per month, according to Dudi Zalmanovitsh, who runs the Tel Aviv law consulting firm GlawBAL. Technology professionals are some of the highest paid in Israel, with technical writers and software engineers earning between $2,500 and $3,500 a month, and managers making upward of $10,000 a month.

Doctors, most of whom work at clinics and hospitals, earn $6,000 to $7,000 a month, unless they also have a private practice.

Transportation

With a tax rate of 78 percent on new cars, a lack of competition in the import market and high auto insurance costs —not to mention the price of gas —owning a car can be one of the most expensive things for an Israeli. A Honda Civic, which has a sticker price of approximately $16,000 in the United States, costs $33,000 in Israel. Gas costs more than $8 per gallon.

As most Israelis earn about one-third of their American counterparts, Israelis may spend more than six times as much of their monthly salaries on car ownership as the average American. The alternative —public transportation —is cheap by comparison in Israel, though the network of mass transit is much less developed here than in America or Europe. A small but growing number of Israelis commute by train, but most need to take a bus to complete their commute. Buses are subsidized and therefore relatively cheap. Within cities, bus fare costs about $1.51 per ride or $65 for a monthly pass.

Health care

Israel's socialized health care system is considered among the world's best, and taxes pay the lion's share of costs. Based on figures from the National Insurance Institute, the health care costs deducted from the average paycheck are between 3 percent and 5.5 percent, estimates Dr. Michael Cohen, who runs an HMO in the coastal city of Netanya.

With a system of universal health care run by private corporations, all citizens are entitled to the same uniform package. Whether self-employed or employed by a company, every citizen pays a basic health insurance rate to one of the four HMOs, which are heavily regulated by the government and subsidized.

For Israelis who need to visit the doctor, require fertility treatment or visit the emergency room, the extra costs are minimal. Medications are cheaper in Israel than in the United States because they are subsidized by the HMOs. Many Israelis choose to expand their coverage with private health insurance that offers more access to private care or more comprehensive coverage. Private insurance costs a fraction of what it costs in the States. "The working poor are much better off here because if someone gets sick, they still get full hospital treatment for what would be very expensive in the U.S.," Cohen said.

Taxes

Israel is more like Europe than America on taxes. The top rate of income tax is 45 percent (it was 50 percent until 2003). The value added tax, or VAT, which amounts to a sales tax, is 16 percent. That's considered regressive because rich and poor pay the same rate. The average Israeli pays an income tax rate of 20.5 percent. The top 1 percent of salaried workers, who earn an average of $19,000 per month, pay a 40 percent income tax rate. The top 1 percent of the self-employed —the super-rich who gross an average of $121,000 per month —pay 26 percent in income tax.

continued on next page

European Seminar on Jewish Culture

By Alex Weisler

AVIGNON, France (JTA)—The roomful of artists, musicians and cultural leaders let their imaginations run wild.

Unencumbered by budgetary considerations or practical concerns, they dreamed up a theater partnership between Budapest and Bordeaux, a traveling photo exhibit on the idea of "kosher spaces" and a host of other ideas aimed at pooling the cultural capital of Europe's Jewish communities.

Last month's European Seminar on Jewish Culture and Innovation brought participants from more than a dozen European countries to this medieval city in Provence. The three-day conference was timed to coincide with Avignon's famed monthlong summertime theater festival.

In efforts to strengthen European Jewish life, there in an increasing tendency to focus on niche appeals, said Mario Izcovich, director of pan-European programs for the American Jewish Joint Distribution Committee, which co-sponsored the conference. "This connects with the time we are living in," Izcovich said "We have different niches and different targets and different interests, and that's the way we now approach Jewish life."

Participants in the seminar, the first of its kind, came from Jewish hubs like London, Budapest and Paris, but also from smaller communities like Zurich, Belgrade and Copenhagen. In addition to JCC professionals, representatives of more outside-the-box Jewish cultural initiatives were well represented in Avignon. Judith Scheer, chairwoman of Salon Vienna, a monthly gathering that uses Jewish texts and themes as the basis for artistic exploration and philosophical discussion, spoke about the struggles she faced in getting the established Austrian Jewish community to acknowledge her group's appeal. Scheer said the focus should be on creating programs that engage unaffiliated members of the Jewish community. "The fed-up-ness is everywhere," Scheer said, describing the alienation of young European Jews from their organized Jewish communities.

Edina Schon, the producer of Budapest's Golem Theater, which specializes in avant-garde works, told the Avignon gathering about her unsuccessful campaigns to secure funding from her local organized community. But, she said, the upside is that it gives her theater company a greater degree of artistic freedom. "We don't have to stay with the old tradition," Schon said. "I think our responsibility is to give the artist the freedom to create whatever he wants to create and not be afraid of the results."

The fact that many of the seminar's attendees were not Jewish communal professionals but rather from more independent, grass-roots initiatives was a positive aspect of the conference, Izcovich told the crowd. "All over Europe what's happening—what's growing like 'champignons' everywhere," Izcovich said, using the French word for "mushrooms," "are Jewish initiatives that recognize that not everything needs to be provided by the formal Jewish community." Finding common ground across diverse Jewish communities was one of the seminar's most important takeaways, said attendee Stefan Sablic, a cantor from the Serbian capital of Belgrade.

"The value is that you get inspired to work further," Sablic said. "You're not alone, and you can link to the others—there's a whole world of Jewish people working on similar topics."

Jette Zylber, who coordinates cultural programming for the Danish Jewish community, echoed his sentiments. "A lot of energy is cooking now. It's like being in a melting pot of new ideas," she said.

Avignon was just the first step for a campaign of niche conferences sponsored by the European Association of Jewish Community Centers. Next on the schedule is a weekend focusing on volunteering to be held in Brussels in December.

Smadar Bar-Akiva, executive director of the World Confederation of Jewish Community Centers, said conferences that focus on what it means to be Jewish and European—and not just Jewish in a global sense—are key for strengthening communities across the continent. "It's very important that they feel there is a European cultural message," she said. "Now the challenge is to continue the momentum." ■

Continued from previous page

Education

Education is one area in which Israelis pay considerably less than Americans.

Tuition at Israel's renowned public universities is about $2,714 per year, thanks in large part to government subsidies. At Israel's lesser-known private colleges, tuition costs about $8,571 each year. Compared with other developed countries, Israel ranks eighth out of the OECD's 26 countries for tuition rates. Those paying tuition for Jewish day school in America would save a bundle in Israel. Public schools —whether secular, Modern Orthodox or haredi Orthodox —are free. However, parents must pay service fees for field trips and special events, are responsible for busing costs and must pay for books.

The growing number of semi-private schools that offer special pluralistic, democratic or religious curricula charge annual tuitions ranging from $800 to $1,600, and boarding schools charge $3,000 to $5,000 per year.

Because the traditional Israeli primary school day is short, often ending before 2 p.m., many parents shell out money for afternoon childcare programs or afterschool activities. The most expensive part of child rearing may be day care for the under-3 set. Some day care centers cost $630 a month for private toddler day care. Once children turn 3, they can take advantage of the public school system and day care centers that charge as little as $257 a month for a six-day, six-hour program.

Food

Israel's social protest movement began with an investigative report by the Globes business daily on food prices. Globes found that prices for basic food products were two to three times higher in Israeli stores than in other Western countries.

An 8-ounce container of cottage cheese costs $1.68; a pound of hummus costs $4.54; 2 liters of orange juice —in a country that exports oranges —costs $6.54; 2 pounds of rice costs $1.94; and a 13-ounce container of Israeli Osem soup nuts costs $4.54 —more than it costs in American stores that import the soup nuts from Israel. A 6-ounce can of Israeli-made sunscreen spray can cost approximately $40. "Prices have gone above what the middle class and weaker classes can afford," said Rami Levy, who owns 22 supermarkets nationwide. He attributed the rise to Israeli supermarket chains that collude to set prices.

"I started my business with the goal of selling to my customers at wholesale prices," said Levy, who started with a stall in Jerusalem's open-air Machane Yehudah market. "I wanted them to be able to buy what they needed and still have money left at the end of the month." ■

With $52M investment, German city banks future on unearthing Jewish past

By Alex Weisler

COLOGNE, Germany (JTA)—This city in western Germany is banking its future on its Jewish past.

But at present, the investment is exacting a heavy price: $52 million, to be exact.

Following a divisive decades-long battle, Cologne's municipal government voted recently to allocate that sum toward the construction of a new museum focused on the city's medieval Jewish quarter. Its centerpiece will be the product of a massive excavation project that began in 2007 in the middle of the city, on the square in front of City Hall.

For years the project had been dogged by opponents who said the country didn't need another monument dedicated to the Jewish past or complained about the disruption that the project would create in Cologne, Germany's fourth-largest city.

But with Cologne's decision to fund the museum, adding to the $18 million already allocated by the state government of North Rhine Westphalia, the city has made a decisive choice: to embrace its Jewish past to attract future tourists.

"A city like Cologne, you always have to think about what you can present to bring new tourists," said Cologne City Councilman Ralph Sterck, who voted in favor of the project, which passed by a two-thirds majority in the 90-member council. "We are proud of what we have for history, so we want to show the world."

The museum's projected revenue was among the factors that prompted City Council members to support the allocation, he said, but there was also the element of embracing Cologne's Jewish heritage. All over Europe, from Girona, Spain, to Vilnius, Lithuania, cities and countries are making similar decisions in the hopes that becoming a Jewish travel destination will bring in tourism dollars.

In Germany, much of the effort at memorializing Jewish history has focused on the Holocaust era, and Cologne has three other museums concentrating at least partly on World War II-era history. The new project is spotlighting a period when Jewish life thrived in the city—the 1400s.

The museum, which plans to open in 2015, will offer a new way of looking at German Jewish history, said Georg Quander, Cologne's deputy mayor for cultural affairs. It was Quander who lobbied the City Council to provide the funding for the planned museum.

"History is always an exchange between several cultures," he said. "I think it's very important to understand this. Maybe it's more important than to separate them." Sven Schutte, the leader of the Cologne excavation and museum project, concurred. "If you concentrate just on the Jews in the Nazi times, you put the Jews in a corner that they never have been in," he told JTA. "To show all this rich history is something which should be done."

Schutte, who is not Jewish, said he is glad the museum will focus on how Jews have been integrated into Cologne city life for centuries rather than excluded from it. "If you look at Jewish museums, even Berlin, you see a separate history and you can think that the Jews come from the moon, that they were not an integral part," he said. "This is a site where you can learn how to live together with other people."

The massive project to unearth Cologne's medieval Jewish quarter began four years ago. The city had begun excavating its past decades ago, but until recently the focus was on its Roman quarter. Archeologists working on the Roman quarter actually threw away Jewish material that they had unearthed. But in the late 1980s the calls began for excavating the Jewish quarter, and in the 1990s some archeological work was done. For a long time, pedestrians could peer down through a glass pyramid on a city square and see the medieval mikvah, or ritual bath, that Cologne's Jews had used hundreds of years ago.

But the real work on the Jewish quarter did not begin until 2007. Archeologists early on uncovered evidence of a thriving merchants' quarter where the Jews lived. They unearthed a synagogue that had been in use since the year 780 and the home of a goldsmith; both will be showcased in the new museum.

At its peak in medieval times, the Jewish quarter housed about 1,000 people—the size of a small German city. It was the oldest Jewish community in Europe north of the Alps, and often enjoyed special privileges—such as when the Roman emperor Constantine decreed in the year 321 that Jews could be elected to the city council.

When Jews were targeted during the Crusades, Cologne officials often protected the Jews by hiding them in fortresses and safe houses. In 1349, a pogrom in the midst of the Black Plague killed many of the city's Jews. About 20,000 Jews lived in Cologne immediately before the Holocaust. About 40 percent emigrated before they could be deported to concentration camps.

In addition to focusing on Jewish history, the museum also will spotlight the ruins of previous city halls and of Cologne's Roman years. Artifacts on display will range from Roman bricks and pottery to a 1920s seder plate found among the ashes from World War II.

Tourists already can view the excavation on tours offered every Friday, or by peeking through holes in the fencing surrounding the archeological dig. Schutte says the new museum will combine forces with the existing Praetorium, a former Roman palace, and provide visitors with a multi-era approach to Cologne's past. "It's the historical greeting card of Cologne because we can show two millennia," he said. Schutte plans for the museum to be technologically advanced, with wall displays to unlock special content for visitors with smartphones and large print options available for the elderly.

Since the City Council voted to fund the museum, opposition to the project has faded. One future neighbor, the Wallraf-Richartz art museum, had expressed concerns about a large new structure obstructing its views and the flow of pedestrians across the square, but is now collaborating with the Jewish archeological museum to offer tourists a two-for-one ticket.

Samuel Gruber, who runs a blog dedicated to Jewish art and monuments, and recently attended a colloquium in Cologne about the project there, said the excavation in the city is monumental. "The extraordinary finds of the excavations make the creation of some sort of museum essential. One can't just cover this all up again," said Gruber. ■

In California farming town, a Latino congregation commits to Judaism

By Roberto Loiederman

LOS ANGELES (The Jewish Journal) —Located in the northern part of Santa Barbara County, but as distant from chic Santa Barbara as one can imagine, Santa Maria is a blue-collar town dotted with fast-food and barbecue joints. In recent years its population, at least half of which is Latino, has mushroomed to 100,000 fueled by agribusiness—including vineyards and wineries—and the city's other growing industries.

On a Friday afternoon, the local radio stations play mostly Christian music or gospel chants in English and Spanish. The city's main drags are lined with churches of all denominations. But one church in particular stands out. Out front, a large banner reads in all capital letters Congregacion Beth Shalom. The spelling of Congregacion isn't a mistake; it's Spanish.

Edgar de la Pena, 36, a Mexican-born graphic artist who grew up in Santa Maria, is the founder and leader of Beth Shalom, a devout community with a dozen families—approximately 60 people—including many children.

On Shabbat and Jewish holidays, as well as other occasions, they gather in the sanctuary and meeting hall they rent from the church or at people's homes. Though fairly new to the religion, they worship, study and live their Judaism wholeheartedly, and they do it communally.

Like many Latinos who were raised Christian and later became Jews by choice, de la Pena has family memories that connect him to Judaism. He recalls that at 7 years old, while still living in Michoacan, Mexico, he traveled to Jalisco to see relatives. He and his family arrived on a Friday. Before sundown, his grandmother told him to put on good clothes and turn off the TV. The table for Friday night dinner was set elegantly, and the family didn't go out in the public square until after sundown on Saturday evening.

Children from Congregacion Beth Shalom in Santa Maria, Calif., celebrating Purim. (Courtesy Edgar de la Pena)

At 11, de la Pena's family moved to the United States, settling in Santa Maria, and he attended a Pentecostal church. While still a teen, he married his high school sweetheart, Irene—of Filipino background—and they had children soon thereafter. In his early 20s, already a father of two young daughters, de la Pena became a lay minister in his church.

"But as I began to search the Bible for its essential meaning," de la Pena said, "I felt more and more that I wasn't getting what I needed from the church, what I needed spiritually. I felt I was being told what to think and not to question things."

De la Pena heard some in the church speak badly of Judaism. "So on my own, I started to study Torah," he said.

He visited a synagogue and heard a sound that struck him at his core: the blowing of a shofar. The bleating of the ram's horn not only moved him deeply, it also brought back other memories of his grandmother—and of certain behaviors he suddenly realized were based on family traditions that indicated possible Jewish roots.

If he did, indeed, have Jewish ancestors, de la Pena was determined to learn what the religion meant, so he became more and more involved with Judaism.

"I put Jewish holy objects in my house—a menorah, holiday decorations," he said. "I stopped eating pork. I started to light candles on Friday night. I was still in the Pentecostal church at the time, so there were those in the church that made my life miserable."

Finally, de la Pena wrote a letter to the elders telling them that he wanted to leave the church for good. In response, some threw eggs at his home, secretly fed his kids sandwiches with pork and prohibited their children from playing with his children. De la Pena apologized to his family for what they had to endure, but he felt he had to stop hiding who he was.

Once he was away from the Pentecostal church, de la Pena became involved with Messianic Judaism, a growing movement whose adherents observe elements of Judaism: They pray in Hebrew, observe Shabbat, maintain kashrut, adore Israel and celebrate Jewish holidays. But they also venerate Yeshua—Jesus Christ. Messianic Judaism, especially when practiced by Latinos, seems to grow out of a desire to live the life that Yeshua and his disciples lived, which was that of observant Jews.

De la Pena is very much aware that others might suspect his group of being Messianic Jews. He says emphatically they are not.

"We passed through a period with Messianic Judaism and realized it was not what we were looking for," he said. "Once I began studying Judaism seriously, I realized that it's very different—and a lot more—than the Judaism presented by the Messianic Jewish groups."

The next step for de la Pena was to attend what at the time was the one shul in Santa Maria, a Reform congregation.

"These people are also Children of Israel," the rabbi told the congregants.

Nevertheless, de la Pena and those with him felt uncomfortable, largely because the service was in English.

Eventually, with the support of his family and friends, de la Pena founded the Beth Shalom minyan. The congregation is far from wealthy, but all the families contribute.

Spanish-speaking Rabbi Daniel Mehlman, who officiates at Studio City's Congregation Beth Meier, occasionally visits Santa Maria and offers guidance to those in the community who have embarked on the conversion process. Mehlman says the group's members "come from an observant [Christian] tradition," which may account for—in Mehlman's words—their "genuine spiritual yearnings."

On Friday nights, the Beth Shalom community gathers for Shabbat services. De la Pena's oldest daughter, 17-year-old Erandy, chants the biblical portions—in Hebrew—with skill and beauty. It's hard to listen to Erandy, to experience the community's earnestness, and not be touched. Mehlman is moved by the group, too.

"They're thoroughly committed to their Judaism," the rabbi said. "The amount they invest in their religious institution, proportionally, is astounding. They do everything possible to create a comfortable home for themselves as Jews, which is hard to do in a place like Santa Maria."

Mehlman listened as Erandy chanted.

"Amazing, isn't she? Her father's Mexican, her mother's Filipina… and she's 100 percent Jewish," he said. "It brings up the question, what do Jews look like?"

Mehlman opened his arms, palms up, indicating the entire Beth Shalom community. "The answer is, they look like this," he said. ■

Young Russian Jews in assimilation bind

By Ben Sales

NEW YORK (N.Y. Jewish Week)—Like 500 other young Jews from the former Soviet Union who marched in this city's Celebrate Israel Parade in June, Boris Shulman wore bright orange. In addition to signifying support for Israel's settler movement, which also uses orange, the color contrasted sharply with the 500 older Russian Jews who marched in the parade wearing blue and white.

Color choices are not all that separate the younger and older generations of Russian-American Jews.

Unlike their parents and grandparents, who came to the United States as adults in the 1970s and '80s, these young Russian Jews—born or raised in America, fluent in English and now in their 20s and 30s—grew up in the same culture and country as their non-Russian Jewish American peers.

Now they must figure out how to integrate into the American Jewish mainstream—and whether they even want to.

While Russian Jews of all ages express a desire to grow closer to the rest of America's Jews—or at least admit that such blending is inevitable—a debate is now taking shape among younger Russians that is pulling them in two different directions, and that may result in less than full integration into the wider community.

They want to influence the political debate in the wider community as well as retain their unique identity as Russian Jews. And there is the wild-card issue: the Russian community's hard-line conservatism on Israel, which has put some Russian Jews at odds with the mainstream.

Michael Nemirovsky, the director of Russian-speaking community outreach at the Jewish Community Relations Council, hopes that instead of combating the mainstream community, young Russians will teach non-Russian Jews about the Russian-Jewish experience and, through that, influence American Jewish support for Israel.

"The younger generation are not immigrants," he said. "They have the behavior of American Jewish people. Our elderly people cannot deliver these ideas to the mainstream Jewish community."

Young Russian Jews are working out how they would deliver those right-wing views to the mainstream. The Russian contingent's showing in the Israel parade—a kind of mega-event for the New York Jewish community—signifies a desire to participate in the same events as the mainstream.

But the group that sponsored the orange float, Russian American Jewish Experience, or RAJE, has also been quick to look at Russian-Jewish Israel activism as a corrective for the failures of American Jewry—not exactly talk of integration.

"The American [Jewish] community could do more for Israel; people need to realize that now is the time to make our voice heard," said Alen Gershkovich, 32, who sits on RAJE's board. "It's important, especially with what occurred in Europe, the Holocaust, to preserve Israeli security at all costs."

Other activists with RAJE—a group based in the Russian hub of Brighton Beach, Brooklyn, that aims to engage Russian-speaking Jews aged 18 to 30 in Orthodox Jewish religious observance and conservative Israel advocacy—echoed these sentiments.

Mariana Leybengrub, who attends RAJE events, said that "American Jews feel more secure in their place in the country. They don't fully understand the threat to Israel and Jews all over the world."

Rabbi Mordechai Tokarsky, RAJE's director, said the group conducts Israel activism because of "the advent of J Street [the self-described pro-Israel, pro-peace lobby] and groups that are apologetic regarding their support of Israel."

RAJE has taken more than 2,000 young Russian Jews to Israel in the past three years. This year, one of its trips focused on Israel advocacy. That trip, according to Tokarsky, was funded by Israel's Foreign Ministry, which is led by Avigdor Lieberman, who heads the conservative Russian Yisrael Beiteinu party.

Last year, RAJE founded the Rapid Reaction Force, which demonstrates against what the group perceives to be anti-Israel actions, including President Obama's speech in May advocating the stance that talks between Israelis and Palestinians be based on the 1967 lines, with agreed-upon land swaps. The Jewish right criticized the address.

Aside from RAJE, Ezra, a Russian-oriented youth organization, has led 9,000 participants on Russian Jewish Birthright Israel trips. Larger groups such as the American Forum of Russian-Speaking Jewry, or AFRSJ, have begun reaching out to the community's youth, and non-Russian organizations like UJA-Federation of New York and Masa Israel Journey have hired young Russian Jewish liaisons.

The Russian Jewish community in America long has been more right wing than the rest of American Jewry. Polls leading up to the 2004 and 2008 elections conducted by the Research Institute for New Americans showed that the majority of Russian Jews in New York City planned to vote for the Republican presidential candidate—a departure from the larger Jewish community's Democratic character. In the 2008 presidential election, for instance, Obama garnered 78 percent of the Jewish vote.

Continued on next page

A church, a shul and a mosque try a faithful experiment

By Naomi Zeveloff

(Forward)—Deep in America's heartland, a Reform synagogue, a nondenominational mosque and an Episcopalian church are all putting down roots on a 37-acre tract of land that once belonged to a Jewish country club. A body of water called Hell Creek runs through the development, over which the faith groups plan to build "Heaven's Bridge."

Fantastical as it sounds, this interfaith campus is currently in the works in Omaha, Neb. Slated for completion in 2014, the Tri-Faith Initiative is an experiment in religious coexistence in a city better known as a hub of corn-fed conservatism.

"The only other place where such a thing exists is Jerusalem," said Dr. Syed Mohiuddin, chairman of the Creighton University School of Medicine. Mohiuddin's organization, the American Institute of Islamic Studies and Culture, is building a mosque on the campus. "Jerusalem is so important to these three faiths. We are sort of reproducing that model."

If the experiment works, the city of Omaha—with a metropolitan-area population of about 900,000, including 5,500 Jews, 6,000 Muslims and 4,500 Episcopalians—will become a beacon of cooperation in a world of interreligious strife. But before that can happen, the three groups still need to navigate fears, stereotypes and bureaucratic hang-ups.

The story of the Tri-Faith Initiative began with a simple quest for a parking lot. Temple Israel, the largest synagogue in Omaha, is located in the city's congested downtown district. On the High Holidays, the Reform congregation borrows parking space from its two neighbors, the Omaha Community Playhouse and the First United Methodist Church. When Temple Israel's leaders decided to relocate the congregation to West Omaha, where many of the synagogue's members now live, they reached out to Mohiuddin, who was planning a nondenominational mosque in the same neighborhood.

"It wasn't a directive from the rabbi to say, 'Go get with this group of Muslims,'" said Jon Meyers, a board member at Temple Israel. "Having said that we realized, 'Hey, this is a really cool thing. Why don't we look at exploring this?'"

After an unsuccessful bid to the Catholic Church in Omaha, the synagogue and mosque found a willing third partner in the Episcopal Diocese of Nebraska. In 2006, the three faith groups drafted a Memorandum of Understanding committing to a shared campus with an additional interfaith building, for which they formed a separate 501(c)(3) called the Tri-Faith Initiative. Each faith group is responsible for purchasing its own parcel of land and building its own facility. The Tri-Faith Initiative will construct the fourth building.

Proselytizing is strictly forbidden.

"It's been a remarkable journey," said Nancy Kirk, executive director of the Tri-Faith Initiative. "I am so impressed by the relationships that have been built and the level of trust."

This year, after an arduous five years scouting for land, the groups finally settled on the 37-acre property in West Omaha. The tract is part of a larger mixed-use development called Sterling Ridge, the former site of the Highland Country Club golf course built for Jews who were once disallowed from the city's mainstream golf clubs. The three faith groups, plus the Tri-Faith Initiative, are under contract with Sterling Ridge's developer for their respective land purchases. Temple Israel, which has raised money for both the land and the synagogue, will likely break ground first, opening a new facility in 2013.

"Our challenge is to pick up and move an entire congregation without making any of our decisions divisive," Meyer said. "Our decision to move to the new Sterling Ridge site was extremely well accepted."

Rabbi Aryeh Azriel, center, is flanked by the Very Rev. Ernesto Medina, left, and Shakil Ahmed at an interfaith meeting in 2008 at his Temple Israel in Omaha

Still, Meyer said, some members of Temple Israel have expressed concerns that the campus might be a target of Muslim terrorism, or that the new mosque itself could give rise to a "terrorist cell."

"Some people have a concern that our proximity to the mosque and the fact that we would be in a neighborhood and in an initiative together would by association put us in jeopardy," he said. "Pick a percentage, whatever percentage of the United States has that feeling [of fear of Muslims], and I am sure that there is something equal to that among our congregation."

In order to allay the fears, Temple Israel's leaders reached out to Alan Potash, director of Omaha's Anti-Defamation League, and to a federal law-enforcement official, both of whom assured them that they were not putting the congregation at risk by moving to the new location.

"You have to be realistic about it," Meyers said. "Everyone has to be in charge of their own safety. It is not like it is going to be a walled or gated community. This is still Omaha."

Asked how he felt knowing that members of the Jewish community harbored fears of Muslim extremism, Mohiuddin said that his community shared the same concerns.

"I don't personally take offense because I recognize that a small, tiny minority of Muslims have caused people to fear, and the press in the United States has not helped," he said. "We think the best way to combat that is to let people get to know us and not be afraid."

For the Muslims and the Episcopalians, constructing facilities at the Tri-Faith campus will entail building congregations from the ground up. While the Rev. Ernesto Medina said there are plenty of Episcopalians to fill the pews in a West Omaha church, the task could prove particularly challenging for the American Institute of Islamic Studies and Culture, a new not-for-profit devoted to countering the image of violent Islam in American society.

"Not many people know about the organization," said Fa'iz Rab, spokesman for the Islamic Center of Omaha.

"From the very beginning, we have made an intense effort to keep the Muslim community informed of what this organization is about and to make it a success," said Mohiuddin, who added that outreach efforts will ramp up once the mosque is built. "Current facilities in Omaha are not big enough or sufficient enough to do all we want to do."

The Tri-Faith Campus has also stirred up a concern that cuts across faith lines: the prospect that coexistence could lead to romantic commingling, and even intermarriage, among Jews, Muslims and Christians. Some Muslims, Mohiuddin said, also wonder if the Tri-Faith campus could give rise to a fourth religion—one that incorporates elements of Judaism, Islam and Christianity.

"We believe—and this has been our experience—that understanding other faiths actually makes your own faith stronger," Mohiuddin said he tells his doubters. "I am a better Muslim and have a much better understanding of Islam. And the other faiths have the exact same impression. Their own beliefs have become stronger because they understand the religion better."

Though Meyer, Mohiuddin and Medina have had to work to win over their respective constituents, each one speaks of a deep commitment to his partners in the Tri-Faith Initiative. The lengthy search for a West Omaha location for the campus turned out to be a blessing in disguise, providing the faith leaders with ample time to get to know one another and their respective communities.

In 2009, the three groups hosted an event called Dinner in Abraham's Tent, an hourlong panel discussion with national religious leaders from the three faiths at Omaha's Qwest Center. More than 1,000 people attended. In April, the Tri-Faith Initiative sponsored a Passover seder at St. Martha's Episcopal Church, where Medina is the rector.

"We had to start really late because people kept coming," Medina said. "We ate really well, and we sang and we experienced something with integrity. If fear was a factor, we would not have known it."

But there also have been moments of tension, such as when the Jewish Federation of Omaha's newspaper, the Jewish Press, publicized the fact that Naser Z. Alsharif, an American of Palestinian descent who serves on the Tri-Faith board, signed on to a boycott of Israeli academic and cultural institutions. In the Jewish Press article, Temple Israel's senior rabbi, Aryeh Azriel, an Israeli, said that he would continue sitting on the board with Alsharif, even though the revelation "pain[ed]" him.

"We have decided at this point that the AIISC and the Tri-Faith Initiative, or for that matter the temple or the diocese, have no political positions and if the individuals want to express their political views, that is their own purview," Mohiuddin said.

The topic of Israel also came up at the group's January 2009 board meeting after Operation Cast Lead in Gaza. Kirk said that she approached the meeting with dread, wondering if the entire project would implode. But what might have rent asunder a weaker group actually strengthened the bonds of Tri-Faith Initiative members.

"Dr. Mohiuddin came into the meeting and he said, 'My people are in great pain.' Immediately that allowed everyone else to share that sense of pain," Kirk said. "You know, there was no 'you're wrong, we're right.' It wasn't about that. It was about the shared humanity." ■

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Igor Branovan, president of the American Forum of Russian Speaking Jewry, an umbrella group, is less concerned about how the Russian community is relating to the mainstream than about the Russians' survival as a distinct group. He worries that too much mixing between Russian and non-Russian Jews could cause the Russian-Jewish community to disappear.

"Our goal is to integrate into the general Jewish community, but we don't want to see our community disappear into the mainstream," he said.

Mark Kozhin, a member of the UJA-Federation of New York's Young Russian Leadership Division, hopes that the Russian community's conservative activism could both assuage Branovan's concerns and fulfill Nemirovsky's hopes for greater integration. Like Nemirovsky, Kozhin wants to see the young Russian Jewish community influence Israel activism in the U.S. But like Branovan, Kozhin hopes the young Russian Jews do this while still identifying as Russian Jews.

"A lot of people haven't recognized the Russian Jews as active, but they are becoming more of a voice," he said. "For the most part, we're recognized for our differences as well as for our similarities."

Some think that the talk of integration has come too soon for a community that lacks a Jewish background, even with the anti-Semitism that Jews in the Soviet Union experienced there.

Esther Lamm, who left Ukraine in 1987 and now heads UJA-Federation's Young Russian Leadership Division, feels that while it remains a discrete community, the Russians' emphasis should be on Jewish education, not Israel or communal integration.

"First they need to build up their own identity as Jews because of 70 years of no Jewish education," she said. "Once that's done, once people feel that they're part of the community, the idea is to integrate."

Leybengrub said that because the Russian Jewish community has had less Jewish education than the American community, it "has a very separate identity from the American Jewish community." Jewish education, she said, will bring integration in its wake.

"You first have to bring the Russian-American community to understand what it means to be Jewish," she said. "They don't know enough about the American Jewish community to integrate. Once somebody grows into understanding their Jewish identity, it's almost automatic. You feel more united." ■

For non-Jewish mothers raising Jewish children, things can get complicated

By Sue Fishkoff

SAN FRANCISCO (JTA)—Lisa Shimel, who is not Jewish, celebrated Christmas with her Jewish husband until their first child was born; now they've added Chanukah. Deb Morandi works at Jewish Family Services, where she introduces intermarried families to Judaism, though she is not Jewish.

Pat Luftman was a committee co-chair in her son's Jewish preschool, but her Jewish husband was denied a board position because the couple was intermarried. The Rev. Eleanor Harrison Bregman accompanies her children and Jewish husband to synagogue on Saturday, then goes to church the next day on her own.

A growing number of non-Jewish parents in America who have no plans to convert are raising Jewish children, marrying Jewish spouses, building Jewish homes and playing active roles in the Jewish community. But without plans to join the faith officially, their place in the Jewish community can be a bit complicated.

"My husband has never asked me to convert, and I feel strongly that I won't, so this is as far as it will go," Morandi, an active member of her Reform congregation, Temple Etz Chaim in Franklin, Mass., said of her synagogue work.

A decade ago, 31 percent of married American Jews had non-Jewish spouses, the 2000-01 National Jewish Population Survey reported. The study, to which there has been no national follow-up, also showed that one-third of the children born to intermarried couples are raised Jewish. With most intermarriages involving Jewish men and non-Jewish women, a lot of non-Jewish women are leading Jewish lives in everything but name.

To be sure, there are many resources to help them, from national groups to synagogue outreach committees. But each woman's experience is still a unique path she must blaze on her own.

Morandi, who grew up Southern Baptist, says her husband was the first Jewish person she really knew. They didn't think about religion until their twins were born.

The family's decision to create a Jewish home "just sort of evolved," Morandi told JTA, because she and her husband wanted a sense of community and his parents lived nearby while hers did not. They joined the temple where their friends belonged and sent the boys to Tot Shabbat, a preschool program. "If they choose another path when they grow up, that's fine with us," she said. "We just wanted to give them something." Morandi says she feels no pressure to convert. Not only are most of their friends intermarried, so are many of the young families she works with at Jewish Family Services in Boston.

Raising Jewish children is even more complicated for a minister. Bregman is unlike most non-Jewish women raising Jewish children in that she actively practices her Christian faith. She grew up Episcopalian in Savannah, Ga., and says she had "a pretty literalist view of the Bible" when she hit Princeton University. Bregman and her future husband, Peter, struggled with the faith issue. He wanted her to convert, so they took introductory Judaism classes and joined a Jewish text study group.

They married in 1999, and their three children received Orthodox conversions. All are now studying in Jewish schools. Meanwhile, Bregman delved further into her own faith and was ordained as a United Church of Christ minister in 2009.

"There's not been much theological dissonance," she told JTA. "I worked it out in seminary that we each have our own covenants." Bregman says she doesn't feel out of place at Congregation B'nai Jeshurun, a popular nondenominational synagogue they attend as a family in Manhattan. But when she attend church alone on Sundays, her oldest asks why.

For Shimel, when her children reached school age, she wanted to take them to church, but her Jewish husband wasn't comfortable with it. The couple enrolled in Stepping Stones, a two-year program for interfaith couples in Denver, and by the end of the course Shimel thought she could be comfortable raising the children Jewish. Shimel later become chairwoman of Stepping Stones; she says she's the first Christian to head up a Jewish outreach organization.

Like Morandi, Shimel says she feels no pressure to convert, although some people have suggested it.

"I never felt it was a requirement for our family to participate as fully as we like in Jewish life," she said of conversion. "There are some things I can't do, but it's a reasonable compromise."

Morandi and Shimel belong to Reform congregations, the most liberal of the three major Jewish religious denominations when it comes to ritual roles for non-Jews.

In both the Reform and Conservative movements, individual congregations set their own policies governing which rituals are open to non-Jews, though Reform synagogues tend to be more inclusive.

Typically, non-Jews are permitted to do anything that is not a commandment —non-Jewish parents may stand on the pulpit during a child's bar or bat mitzvah, for example, but do not say the prayer over the Torah. But some Reform congregations permit non-Jews to take part in every ritual, according to Vicky Farhi, lead outreach specialist for the Union for Reform Judaism.

In Conservative congregations, non-Jews technically may not be members, and one must be a member to hold synagogue office. But beyond that, there are very few "red lines" dictated by the movement hierarchy, said Rabbi Paul Drazen, special assistant to the CEO of the United Synagogue of Conservative Judaism.

"Each congregation reflects the community within which it is found," he said. "At the same time, it's inconvenient and confusing."

It's also confusing when synagogues don't set policies, or have one and don't publicize it. That's what happened to Luftman and her husband, Henry, an intermarried couple who joined their Conservative synagogue in Allentown, Pa., 17 years ago.

Pat, the non-Jewish spouse, took a very active role in their children's Jewish education, even teaching in the school. Henry, who served on the school board and chaired several subcommittees, wondered why he was never nominated to chair the school board or asked to serve on the synagogue's board of trustees. Four years ago, the cantorial director explained why: His wife wasn't Jewish. "It hurt us so badly and was insulting on so many levels," Pat told JTA. "And those rules were never written down. It was just 'tradition.'"

Half her community secretly wondered why she didn't convert if she was so eager to be part of the community, Pat said, while the other half thought how wonderful it was that she was raising Jewish children.

The couple thought about leaving the shul but decided instead to stay and change things. The synagogue now has written policies about what non-Jews and intermarried Jewish members may and may not do, and those policies are posted on the congregation's website.

For the Luftmans, it's now a moot question: Pat converted in 2007.

Emotionally, being betwixt and between in the Jewish community can be a rough ride, Bregman said.

"I had a real moment where I thought, I can't do this," she said. "A minister married to a Jewish man? In the back of my mind I'd always thought that I could convert and be what my children are. Getting ordained was closing off that possibility."

At her child's second-grade class presentation, Bregman says she wept while watching the children read from the Torah and dance around the bimah with their parents. "This passing down of the Torah to the next generation, I'll never be part of that," she said.

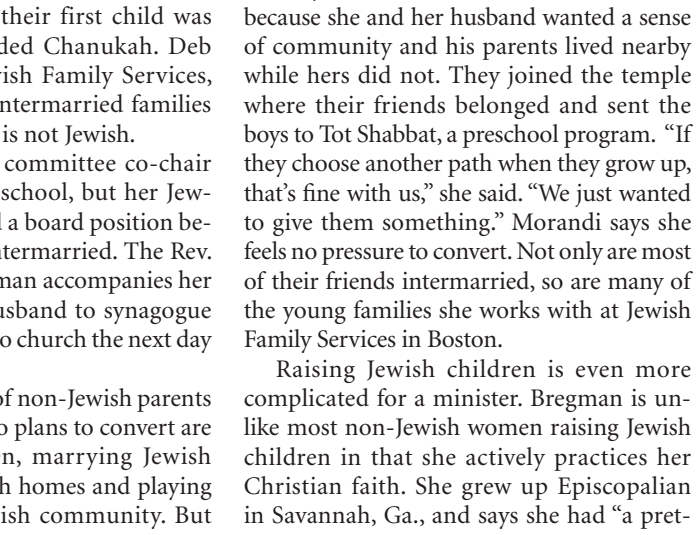
But Bregman chose her path and is now a chaplain at the Jewish Hospital and Home in the Bronx, N.Y. She prays in her way and raises her children as Jews.

"I was trying to fit it all in a box and I realized, I'll always be in between," she said. "It's not an easy place to be." ■

U-M Library-WWII images , continued from page 1

dered Faye to develop their photographs of the massacre. As the Nazis gave her film to develop, she secretly made extra copies for herself.

With her family dead, Faye no longer feared that her escape would endanger others. During a partisan raid on her town, she ran away and joined the Molotova partisan brigade. Faye served the group as a nurse from September 1942 to July 1944, even though she had no previous medical experience. For two years Faye lived in the forest and documented life there. After liberation, Faye married another Jewish partisan. They left Pinsk, Poland and lived in the Landsberg Displaced Persons Camps in Germany for the next three years. In 1948, they moved to Canada, where Faye currently resides.



Shish Detachment Field Operating Table

The exhibit was produced by the Jewish Partisan Educational Foundation and was curated by Jill Vexler, Ph.D. It will be on display in the Gallery (Room 100) on the first floor of the Harlan Hatcher Graduate Library. All related programs take place in the gallery and are free and open to the public. The gallery is accessible during library hours. For details, see http://www.lib.umich.edu/hatcher-graduate-library.

This exhibit is made possible by Thomas and Johanna Baruch, the Epstein/Roth Foundation, the Purjes Foundation, the Charles and Lynn Schusterman Family Foundation, the Koret Foudnation, the Taube Foundation for Jewish Life and culture, the Holocaust Council of UJA MetroWest, and Diane and Howard Wohl.

Related events

- Tuesday, October 11, at 7 p.m., the curator of the exhibit, Jill Vexler, Ph.D., will discuss her work on the exhibit in a presentation entitled, Photographer as Witness: Proof Enough?
- Tuesday, October 25, at 5:30 p.m., Brian Porter-Szucs, associate professor of history, U-M, will speak on Poles and Jews During WWII: Beyond Martyrology. The program is co-sponsored by the Weiser Center for Europe and Eurasia.
- Tuesday, November 8, at 7 p.m. the library will present a screening of *Defiance*, a film which tells the true story of the Bielski brothers, who saved 1,200 lives and organized the largest Jewish resistance unit during World War II. Aron Bell, the last survivor of the Bielski brothers, will introduce the film. This program is co-sponsored through the generosity of Robin and Alan Bell.
- Tuesday, November 15, at 7 p.m. Miriam Brysk, a current Ann Arbor resident and the only child allowed into the partisans in the Lipiczany forest, will speak on the lives of the partisans in her area. Several of her paintings of Holocaust art will be on display. ■

Ezra Graziano, Kidz Klez musical director, Oygasm band leader

Sandor Slomovits, staff writer

Ezra Graziano is a young, very versatile Detroit area musician who plays a number of instruments and plays in a wide variety of genres and styles. His band, which changes names depending on the music they perform, plays fist-rock under the name, Red White and Booze Band, has had a German incarnation (for a wedding) called Mein Schmaken Weiner, morphed into a Celtic rock band called Road Kilt for the Saline Celtic Festival, and in March reincarnated itself into a Klezmer band called Oygasm to play for Eastern Michigan University Hillel's Purim party.

WJN: You grew up in a musical family.

Graziano: My mother, Sheila Graziano, has been very involved with Irish step dancing, Celtic music, as well as folk step dancing, so she taught a lot, she did a lot of gigs, and I was always exposed to that aspect of music. My father played guitar. He didn't gig, wasn't a professional, but he always had guitars in the house, loved to play, and sparked my interest as well. We had a lot of records around, different styles for me to experience, whether it was reggae, contemporary or classic 1960s pop music. There was a lot of music readily available to me. My folks encouraged piano lessons when I was a kid.

WJN: How old were you when you started playing the piano?

Graziano: I was six years old. Then in school I was in band. I chose to play trumpet and cornet. I did that for a few years before transitioning to other instruments.

WJN: Your main instrument these days is the keytar, which is sort of a combination of guitar and keyboard, right?

Graziano: Yes, it's a very niche instrument now. It was very popular in the 1980s, and was mainly used as a kind of synthesizer. There are different versions of it. The version I play is strictly a midi controller, so when I say it's a keytar, it's really a synthesizer.

WJN: It's a keyboard with a wide variety of sounds available.

Graziano: Correct. And you wear it around your neck like a guitar and so you have more mobility on stage.

WJN: When you headed off to college, were you planning on making a career in music?

Graziano: Initially, when I left high school, I didn't go directly into a music program. I was open to different careers, and opportunities, but didn't find anything that sparked me as much as getting into music, so I found a program in Detroit, at Wayne State, and followed through with their music technology program. I studied synthesizers, sound design, recording techniques, but the program also gave us a background in electrical engineering, computer science and the physics of sound.

After school I interned at a jingle house, a commercial music house, and I also took up other freelance work at a company that designed flash animations for pharmaceutical companies to help their representatives know how to sell drugs. My job was as a freelance audio engineer. I designed the soundscapes, as well as recorded the voiceover talent for those flash animations.

I also did bar tending, to make ends meet.

WJN: The traditional route for people who want to make a life in music. (Laughter)

Graziano: You have to. Whatever it takes. I eventually had a job opportunity to clerk for a circuit court judge in Oakland County. I did that until June of this year and that's when I started in this new position working as a web order processor at Vintage King Audio, a Detroit based company that sells audio gear.

The Oygasms

WJN: You've also just become the musical director of Kidz Klez of Michigan.

Graziano: I started with them in April of this year. Kidz Klez is a non-profit organization, not associated with any specific synagogue or temple. The kids in Kidz Klez are from all over the Detroit area and the purpose of the group is to help kids, Jewish or non-Jewish, who are interested in klezmer music and want to play it and participate. They've done gigs across the state and have gone to New York and Chicago as well.

They've been established for ten years. Cantor Dubob was their founder and director. He unfortunately passed away suddenly; he was the soul and spirit of the group. The kids seemed to enjoy it and the parents really wanted to continue on, and so that's where I came in. They needed a director and also were looking for a fresh spin on things. They were familiar with my previous klezmer projects and asked me to jump in.

WJN: What style of klezmer do you with them, traditional, original?

Graziano: So far it's been mostly traditional Eastern European klezmer music. They have a great repertoire of things they've played in the past, but the idea is that we will be able to start working in original material, things that I already have written, to give the kids something new and exciting to learn.

WJN: Do you write mostly songs or instrumental music?

Graziano: Both, and so far they are not arranged for that particular ensemble yet, but I think there is great potential there for that to happen. The music is very klezmer styled, that's where we pull from the Jewish roots, but the lyrics are mostly secular so far.

WJN: Your band, named for the occasion, the Oygasms, played for the EMU Hillel Purim party at the Blind Pig earlier this year. The description read "funk-klezmer," which is not a typical mix. (Laughter)

Graziano: The Oygasms was a creation late last year. We were approached to play the Purim event. The idea of the student life director was to have a punk-klezmer show. That was something we embraced, something we could handle, something that would be really fun and challenging for us, this new genre that you don't see a lot of.

WJN: Did you have an example to model yourself after, or did you just say, "Oh, punk-klezmer. We can do that."

Graziano: Not entirely much. There is one mainstream band called Gogol Bordello, which is more Gypsy-based, but they do encompass some of the folk rhythms and scales that are found in klezmer music. That was one avenue we looked at, one avenue of inspiration, but we did our homework. We looked at all sorts of different traditional klezmer groups, really cracked down, we found sheet music and just really got down to the basics and then started writing original material from there.

WJN: Who else is in your group?

Graziano: Justin Johnstone, Stacy Griffith, Jessie Nieves, Mike Hoenerhoff, and Dominic Elber. Justin plays guitar and he and I have been playing music together since 2005, but we met previously at Wayne State, recording music. Justin and I have taken on a myriad of musical projects. I knew Jessie through my mother and I met the others through Justin. That was the ensemble for the Purim party and it turned out really well—at the Blind Pig, ironically enough. (Laughter) It was very successful, we packed the house, and it was great energy there. It was so successful that they booked us again for a Hanukkah show on December 3rd.

The band is looking to play more. We have interest in pushing forward, especially in this genre, because everyone really enjoyed it. It's been a lot of fun to rehearse and play. Our band plays so many styles, we're almost forming something more eclectic and encompassing, but I think this particular style of klezmer-gypsy really has an edge.

WJN: You played at the recent Celtic Festival in Saline, and there you called yourself Road Kilt.

Graziano: Yes, it's the same members minus our rhythm guitar player and it's the Celtic version of what we do, which is a little more rock driven, rather than punk driven. We've studied Celtic music; we've incorporated it, made it our own. We do traditional songs, originals and covers, as well.

WJN: So do you dress differently for the different gigs?

Graziano: Absolutely. We dressed in kilts for the Celtic.

WJN: How about for Purim?

Graziano: For Purim we stuck with the black theme. We kept it classy and simple. Of course Purim is festive, Halloweenesque, so we wore masks on occasion.

WJN: Where do you see yourself in the near and distant future?

Graziano: My idea is to run my own business, whether it's a band, or as a freelance audio engineer or contractor, or composer. I have a substantial background composing for choreographers.

WJN: Tell us more about that.

Graziano: At Wayne State I met with a dance student at the time, who wanted to collaborate on projects, so we ended up getting a grant for an interdepartmental study and we collaborated on several projects. Since then I've been able to freelance with a number of choreographers that need original compositions, and they really embrace the specificity that a composer can really tailor to a dancer's needs. They're great to work with, because they love quirky things. We've done everything from eight-minute pieces up to a full hour show. It's something I hope to pursue more in the future.

WJN: So the dancing that surrounded you as a child is still a factor in your life.

Graziano: Unfortunately, I never embraced step dancing as a child. It was never something I took to as an interest. Sadly, because it would have been another great tool in the arsenal. But dancing has become a very large part of our performance as a group. We're a very lively, high energy, performance-based act. It's not like I choreograph moves, but I incorporate a lot of dancing and energy into our sets.

WJN: What did your mom and dad say about you deciding to make a life in music?

Graziano: My parents, bless their hearts, have always been supportive of everything I do. They also talked with me of course. They laid out that things would not always come as easy as you'd like them to come. But when I said that I wanted to go to music school, they were behind me a hundred percent. They said, "You can do whatever you put your mind to," and encouraged it. ■

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Have a **BIG** idea but a *little* bank account?

The Jewish Federation of Greater Ann Arbor welcomes applications for

Jewish Community Impact Fund Grants

Grant funding is available in a competitive application format for proposals ranging from $2,000 to $10,000. A total of $40,000 is available this year.

Jewish Community Impact Fund grants are intended to inspire individuals, organizations, congregations and agencies to develop and implement new or enhanced programs that meet significant community needs or create new and innovative engagement opportunities in the greater Ann Arbor Jewish community. Proposals should build upon any of the following fundamental tenets: connection and engagement, tikkun olam/social responsibility, pluralism, leadership, and innovation. Proposals should not just meet specific organizational needs.

Proposals must serve the Greater Ann Arbor Jewish community, have measurable impact and be consistent with the Federation's mission – to foster, initiate and preserve activities that strengthen Jewish life.

The deadline for submission of applications is October 10, 2011.

Applications and further details are available on the Federation website: www.jewishannarbor.org or contact David Shtulman at 677-0100 or David@jewishannarbor.org.

Jewish Federation of Greater Ann Arbor

2939 Birch Hollow Drive
Ann Arbor, MI 48108
734-677-0100
www.jewishannarbor.org

September 2011

Thursday 1

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Birthdays and Presentation: JCC-Seniors. Celebration for all with September birthdays. Family and friends invited for lunch and birthday cake at 12:30 p.m. At 1 p.m., following celebration, Rabbi Robert Levy of Temple Beth Emeth, will speak about his recent sabbatical trip at 1 p.m.

Photography Exhibit: JCC. Exhibit based on Joan Kadri Zald's recently published book, *Portraits of Creative Aging: Living Longer and Better.* The centerpiece of the book is a collection of thirty-seven stories, with black and white photographic portraits of men and women in their retirement years who are engaged in creative and productive endeavors. *September 1 through October 15.*

Student-Faculty Reception and Fair: EMU Hillel. Israel Fair highlighting culture, technology, a day in the life of a young Israeli, Shuk and more. EMU Student Center, Room 204 from 3–5 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 2

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

Welcome Back Shabbat: EMU Hillel. Traditional Kabbalat service and dinner to welcome new students and returners. Services at 6 p.m., followed by dinner at 6:30 p.m. Arrive early to help cook. Hillel House, 965 Washtenaw Avenue in Ypsilanti.

Shabbat Services for Young Families: TBE. Tot Shabbat and dinner of mac and cheese, fish sticks and popsicles. 5:30 p.m.

Summer Send-off Service: TBE. Congregant-led service. 7:30 p.m.

Friday evening services: See listing at end of calendar.

Saturday 3

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 4

Reading Hebrew through the Prayer Book–fo Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Fun Fair: BIC. 11:30 a.m.–1:30 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 5

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Tuesday 6

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 7

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Adult Hebrew Sign-up: BIC and TBE. Jointly sponsored by BIC and TBE. Meet the teachers and sign-up at BIC for fall classes. Meetings for three levels of beginning, conversational and biblical classes to alternate at BIC and TBE locations beginning September 12. For information, contact Rabbi Delson at ldelson@templebethemeth.org. 6 p.m.

Thursday 8

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Presentation: JCC Seniors. A nurse from Care Response will monitor blood pressures at 12:30 p.m., followed at 1 p.m. by a performance and discussion of selections from the Ann Arbor Symphony Orchestra's 2011-12 season by the Orchestra's new Education and Community Outreach Director.

Bowling: EMU Hillel. Monthly event at Bel-Mark Lanes, 3530 Jackson Road. $5 for two games, shoe rental and pizza. 7 p.m.

Israeli Dancing: JCC. Easier dances and oldies the first hour followed by newer dances, line dances and requests. $5/admission. For information, phone 971-0990. 7:30– 10:30 p.m. *Also September 15 and 22.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 9

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg follows at 7 p.m.

Adult Shabbat Dinner: TBE. Monthly adult dinner before the service. $10/adult; $5/children under 12. Reserve at www.templebethemeth.org or phone 665-4744.

New Member Shabbat: TBE. Prospective and new member Shabbat with Kol Halev, featuring the TBE Board Installation. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 10

The Learner's Service: Ann Arbor Reconstructionist Havurah. First session of 10-part series offered by Aura Ahuvia. Each month, this service will look at different parts of the traditional Saturday morning service by examining historical, geographical and political traditions. Presented in an engaging and participatory way. Visit www.aarecon.org for this month's topic. 10 a.m. – noon at the JCC. *Monthly through June.*

Children's Services: BIC. Mini Minyan for K–2nd graders at 11 a.m. Kehillat Shabbat for 3rd–5th graders at 11 a.m. Tot Shabbat for preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 11

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Men's Club: BIC. Planning session. 9:30 a.m.

Tiger's Game Outing: TBE TNT. Join the Twenties and Thirties Group for a trip to Detroit to see the Tiger's take on the Twins or Royals. $15/ticket. Carpool (drivers needed) to Tiger Stadium. Meet at TBE at 11:30 a.m.. Game starts at 1:05 p.m. For more information, contact Brett Willner at bwillner@templebethemeth.org or phone 665-4744.

Hike: TBE Jewish Hikers of Michigan: Sponsored hikes for all members of the community. Leave from North Bay Park in Ypsilanti for a low impact hike lasting 1–2.5 hours. No pets please. For information or to be added to the email list, contact Eli Avny at 883-9522 or email jewish.hikers@gmail.com. 1–3 p.m.

Opening Reception: JCC. Opening Reception for photographic exhibit. See September 1st listing. 4–6 p.m.

9/11 Memorial Service: TBE. Commemorating the 10th anniversary of the events of 9/11. Rabbi Robert Levy, Rabbi Lisa Delson, and Cantor Annie Rose will lead the one-hour service featuring prayers and songs for healing and peace. Falling on 12 Elul this year, in the middle of a month of reflection and preparation for the High Holy Days, the service will include special readings and music. For information, contact Rabbi Delson at 665-4744. 4–5 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 12

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Tuesday 13

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games, 1 p.m. Writing Your Wisdom facilitated by Janice Thorup; 1–3 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Film Discussion Group: JCC-Cultural Arts and Education. Russ Collins, executive director of the Michigan Theater, and Bernie Banet, JCC film maven, lead lively and thought-provoking discussions about a variety of films. Year-long membership in JCC Film Discussion Group fee is $70 for JCC members and $85 for non-members. The fee does not include price of movie tickets. 7–9 p.m. *Monthly.*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 14

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Fundraiser: TBE. Share a meal and help support The Back Door Food Pantry, which is operated entirely by volunteer effort and 100 percent of donations go to providing food and hygiene products for those in need. Featuring the Guest Griller and lots of surprises. BD's Mongolian BBQ, Main Street at Washington. 6–9 p.m.

Calendar

Hebrew 102: TBE. For information, contact Brett Willner at bwillner@templebethemeth.org. 6:30–7:30 p.m. *Also September 21.*

Men's Torah Study: TBE. Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30 p.m.

Thursday 15

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Sing-A-Long: JCC Seniors. Tune up your voice and sing-a-long with Joanne. 1 p.m.

Hebrew 103: TBE. For information, contact Brett Willner at bwillner@templebethemeth.org. 6:15–7:15 p.m. *Also September 22.*

Israeli Dancing: JCC. Easier dances and oldies the first hour followed by newer dances, line dances and requests. $5/admission. For information,phone971-0990.7:30–10:30p.m. *Also September 22.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 16

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg follows at 7 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Mexican Shabbat: EMU Hillel. Enjoy traditional Mexican fare and explore fascinating Jewish history of Mexico following a traditional Kabbalat service. Hillel House, 965 Washtenaw Avenue. Arrive early to help cook. 6 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 17

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

Shabbat Potluck Lunch: TBE TNT. The Twenties and Thirties (TNT) group will meet at 12:30 p.m. for lunch in Nichols Arboretum. Bring dairy dish to share. Meet at Arboretum parking lot on Nichols Drive in front of UM Medical Center, from where group will head out to Main Valley. For more information or to RSVP, contact Brett Willner at bwillner@templebethemeth.org or phone 665-4744.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 18

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Social Action Committee: BIC. Meeting at 10 a.m.

LocavORT: Ann Arbor ORT: Fall brunch at the home of Linda Greene, featuring a menu of healthy Michigan foods. Speakers will include Dena Jaffee, an expert on healthy, sustainable cooking, and Shaindle Braunstein-Cohen, Director of Hermelin ORT Resource Center in West Bloomfield. $10 donation. Rides available. RSVP by September 8 to Nancy Karp at nskarp@umich.edu.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 19

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Movie Wednesday: TBE. Join other movie enthusiasts for afternoon movie and discussion of *Annie Hall,* directed by Woody Allen. Snacks provided. 1–3 p.m.

Women's Torah Study: TBE. Led by Cantor Annie Rose. Using the "Women of Reform Judaism Women's Commentary," this month's reading and study will focus on *Nitzavim-Vayelech.* 7–8:30 p.m.

Tuesday 20

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday..*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Writing Your Wisdom facilitated by Janice Thorup; 1–3 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday.*

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Caregiver Conversations: JCC-Older Adults Programs. This month's topic is "Memory Loss and Your Aging Parent." Discussion will include the signs of memory loss or dementia and steps to be taken to deal with these conditions. For information, contact abbie@jfsannarbor.org or phone 769-0208. 6:30–8 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 21

Lunch and Learn: BIC. Bring a dairy lunch, snacks and beverages will be provided. Noon.

Afternoon Delights Concert: JCC Seniors. Concert co-sponsored by the Ann Arbor Symphony Orchestra, featuring Brian Bowman, principal clarinetist. Doors open at 12:50 p.m. at the JCC. Refreshments served at 1 p.m. Concert begins at 1:30 p.m. Tickets $8 at the door or from Ann Arbor Symphony.

Board Meeting: BIC Women's League Sisterhood. 4:30 p.m.

Hebrew 102: TBE. For information, contact Brett Willner at bwillner@templebethemeth.org. 6:30–7:30 p.m.

Thursday 22

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Lunch and Presentation: JCC-Seniors: Special "Apples and Honey" lunch at noon. Then, learn more about honey, bees and beekeeping from local beekeeper Jane Levy at 1 p.m.

Hebrew 103: TBE. For information, contact Brett Willner at bwillner@templebethemeth.org. 6:15–7:15 p.m.

Israeli Dancing: JCC. Easier dances and oldies the first hour followed by newer dances, line dances and requests. $5/admission. For information, phone 971-0990. 7:30– 10:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 23

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg follows at 7 p.m.

Kabbalat Shabbat: Ann Arbor Reconstructionist Havurah. Held the fourth Friday each month at the JCC. Musical Kabbalat service, followed by vegetarian potluck dinner. Pizza nosh for children at 6 p.m. and childcare during the services from 6:15–7:30 p.m. For information, contact Jen Cohen at mamacohen@comcast.net, phone 975-6527, or visit www.aarecon.org.

Pet Shabbat: BIC. 6 p.m.

Kabbalat Shabbat: BIC. 7:15 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 24

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Gimme Shelter Fundraiser: TBE. Fundraiser for Alpha House – Interfaith Hospitality Network, featuring strolling dinner, complimentary beer and wine, silent auction and live music. For more information, contact Helena Robinovitz at helena@robinovitz.com. 6:30–9:30 p.m.

Selichot: TBE. High Holy Day season ushered in with Selichot Service, beginning at 8:45 p.m. with refreshments, followed at 9:30 p.m. with a story and havdallah, then Selichot and adult choir Kol Halev.

Selichot: BIC. Havdallah and refreshments at 9:30 p.m. Pre-Selichot program at 9:45 p.m. Selichot service preceded by dedication of memorial plaques at 11 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 25

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. With Rabbit Dobrusin. 9:30 a.m.

A Day at the Spa: BIC. Women's League Sisterhood. Opening Event where participants can find out what the Sisterhood has to offer including learning about next year's programming. Also visit many stations that will be set up in the Large Social Hall where you can learn about and be pampered with facials, manicures, reflexology, henna and more. RSVP to 945-8256, if possible, by September 12. 10 a.m–Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Apples and Honey Family Program: JCC. Annual event celebrating Jewish fall holidays with children's activities including bouncers, games, shofar blowing, arts and crafts, clowns, face painting and balloons. Israeli food, kosher baked goods and lunch will be available for purchase along with gifts and Judaica items. Information about local Jewish organizations will be available and a Newcomers Booth will welcome new JCC members and new arrivals to Ann Arbor. $3/person or $10/family for JCC members or $4/person and $12/family for non-members. No fee for children under two. Noon–3 p.m.

Camp Raanana Reunion: JCC-Youth. Join the Raanana reunion at the Apples and Honey celebration and meet up with camp friends and counselors. (See description of Apples and Honey Program above.) Noon-3 p.m.

Rembrandt Education Series: JCC-Cultural Arts and Education. Part 1 of three-part series held in conjunction with the Detroit Institute of Arts (DIA). Featuring instructor Mariam Bodian, history professor at the University of Texas–Austin and participant at the Frankel Institute for Advanced Judaic Studies at the University of Michigan. The third class, to be held on November 25, will be a tour of the *Rembrandt and the Face of Jesus* exhibit at the DIA. 4–5:30 p.m. *Also October 23 and November 25.*

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 26

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on

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K-5

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Shanah Tovah from Jewish Family Services of Washtenaw County!

Rosh Hashanah presents an opportunity for celebration and reflection. At this special time, we at JFS celebrate our amazing volunteers and supporters, and reflect on all of the help we have been so fortunate to provide to our clients over the past year.

As you are thinking about your sedekah, please help us to continue to help them, by going to jfsannarbor.org and making a donation.

JFS is blessed to have such a wonderful community, and we look forward to a great year ahead.
We wish you and your family a very happy, healthy New Year.
L'Shanah Tovah Tikateivu

Sincerely,
Phyllis Herzig, President of the Board
Anya Abramzon, Executive Director

Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Tuesday 27

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Writing Your Wisdom facilitated by Janice Thorup; 1–3 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Selichot: Chabad. Featuring Cantor Rabbi Polter of Oak Park leading the service. 1:30 p.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 28

Rosh Hashanah Services: BIC. Erev Rosh Hashanah family celebration at 4 p.m. Evening Services at 8 p.m. Dessert reception at 9:15 p.m.

Rosh Hashanah Observance: JCS. Secular celebration of the Jewish New Year, with readings, meditation, and music. Also, apples and honey, challah and honey cake, coffee and wine. 7–9 p.m. Childcare provided. Price of three-observance admission also includes observances of Kol Nidre on October 7 at 7 p.m. and Yom Kippur on October 8 at 2 p.m. and Break the Fast meal on October 8 at 6:30 p.m. Tashlich observance is free (but reservation required) on September 29 at noon in Island Park off Maiden Lane between Broadway and Fuller. All events, except Tashlich, take place at the JCC. $25/person; $10/student; $50/family per observance. All three observances for $50/person; $25/student; $100/family. Reservations required at info@jewishculturalsociety.org.

Rosh Hashanah Services: AARH. Childcare available for non-members with a paid reservation. 7:30–9 p.m. at Unitarian Universalist Congregation, 4001 Ann Arbor-Saline Road.

Rosh Hashanah Services: Chabad. Evening services at 7:30 p.m.

Thursday 29

JCC Closed for Rosh Hashanah.

Rosh Hashanah Services: AARH. First day services from 9 a.m.–1 p.m. Children's services from 11 a.m.–noon with Apples and Honey Oneg following from 1–1:30 p.m. Childcare available for non-members with a paid reservation. Services held at Unitarian Universalist Congregation, 4001 Ann Arbor-Saline Road. Tashlich, with guided meditation option, from 4–5 p.m. held at Island Park, 1450 Island Drive.

Rosh Hashanah Services: TBE. Family Service at 9 a.m. and Traditional Service at 11 a.m. at EMU Pease Auditorium. Tickets required. Brief Tashlich Service with traditional readings and familiar songs, appropriate and meaningful for all ages, will be held at Riverside Park near Depot town in Ypsilanti at 1:30 p.m.

Birthday of the World: TBE. Join Cantor Rose for short service followed by birthday cake in celebration of the world's birthday. For families with younger children. 4:30 p.m.

Rosh Hashanah Services: BIC. Morning services at 8 a.m. Children's programs at 10:30 a.m. Discussion Group for 9th–12th graders at 11:30 a.m. Mincha followed by Tashlich at 5:15 p.m. Ma'ariv at 7:30 p.m.

Rosh Hashanah Services: Chabad. Morning services at 9:45 a.m. Sounding of the Shofar at 11:30 a.m., followed by festive meal. Afternoon services and Tashlich, riverside services at 4 p.m. Evening services at 7:30 p.m.

Friday 30

Rosh Hashanah Services: BIC. Morning Services at 8 a.m. Children's programs at 10:30 p.m. Family Program at 11:30 a.m. Mincha and Ma'ariv at 7 p.m.

Rosh Hashanah Services: Chabad. Morning services at 9:45 a.m., followed by festive meal. Afternoon services and Tashlich, riverside services at 4 p.m. Afternoon/ Evening services at 7 p.m.

Rosh Hashanah Services: AARH. Second day services with Pardes Hannah Meditation Service from 10 a.m.–1 p.m. Held at St. Aidan's Episcopal/Northside Community Church at 1679 Broadway.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg follows at 7 p.m.

Friday evening services: *See listing at end of calendar.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Shabbat Candlelighting

September 2	7:50 p.m.
September 9	7:38 p.m.
September 16	7:26 p.m.
September 23	7:14 p.m.
September 30	7:01 p.m.

Phone numbers and addresses of frequently listed iorganizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Old soldier, continued from page 25

Still, my military service, like that of all soldiers, saw its share of aborted operations, anal-retentive colonels and idiot corporals. A lieutenant in Lebanon once failed to fire back at a Hezbollah anti-tank crew because he forgot the rules of engagement. (To me, the rules were clear: They were shooting at us; we should shoot back.) A private brought his penchant for unsafe driving to the miluim and crashed an armored jeep on a slippery road outside Hebron. No true soldier's experience is complete without a few snafus. Thankfully, in my experience, there weren't that many.

But it was always the sense of duty—to both country and friends in uniform—that kept me coming back. Although reserve duty is technically applicable to all Israeli men until they are 45, only about 20 percent of eligible citizens actually serve. There are many ways to shirk the duty, from fabricated medical reasons to simply being so much of a pain in the ass that no officer wants you in their command. Employers continue to pay salaries during a soldier's absence, and then they file for reimbursement from the government. (Independent workers get an average of recent income.)

Once I was called up for maneuvers, which are designed to drill and practice military tactics, during the last week of summer vacation. Before we started, there was a cacophony of complaints from us about the inconvenient timing. I remember that the battalion commander stood before us, shrugged his shoulders, and said, "Fellas, you know how you read in the papers that if Hezbollah attacks in the North Israel will know how to respond? Who do you think they're talking about? You either realize that it's you who'll be facing them and that you need to be prepared, or you can blow off showing up for maneuvers and you'll still be there on the front lines, just a whole lot less prepared."

Each deployment brings its own political and moral discussions. And true to the diverse makeup of the average miluim company, the discussions are heated and from the heart. I heard soldiers debating the Oslo accords, the Gaza withdrawal and conversion laws. In a platoon of reservists, the company commander is more of a manager; he won't tell people what to think, and the debates sometimes end in stalemate.

I've always felt that as long as I am physically able, I will report to service. But I do it, I admit, for what may seem an old-fashioned notion: national duty. I once asked my friend Gadi, a lanky tank driver who went through basic training with me, why he always responded to the call-up. He answered, "I'm here because you're here."

In the Negev, at 40, I realized I was one of the elder statesmen in the company. What could be my final deployment turned out to be patrolling the Egyptian border (with its new geopolitical significance), a few hours from the Red Sea port of Eilat, in a wild no-man's land. We dealt with the complicated reality of illegal Sudanese and Eritrean immigrants crossing the Sinai frontier to sneak into Israel. We stopped Bedouin smugglers. And we knew we weren't far from Hamas and al-Qaida cells.

I did basic training not too far away from where our platoon's Humvees patrolled on this last deployment. One moonless night of that tour, I sat in a dried-out riverbed a few hundred yards from an Egyptian watchtower and scanned the distance with my night vision equipment. I know that barring the outbreak of a war, for which I would return to service immediately, those may have been some of my final acts as a soldier.

Either way, no one can say that I never did my part. And there will always be a part of me that would long for the oases of simplicity that the IDF presented for me. That and blowing up s---. ■.

(Michael Ripstein lives in Mazkeret Batya, Israel.)

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Best wishes for a healthy, happy and sweet New Year

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from the staff of the Washtenaw Jewish News

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ROSH HASHANAH: WEDNESDAY, SEPTEMBER 28, 7PM - 9PM
TASHLICH: SEPTEMBER 29, 12PM-2PM, ISLAND PARK
KOL NIDRE: OCTOBER 7, 7PM - 8PM
YOM KIPPUR: OCTOBER 8, 2PM - 3PM
BREAK THE FAST: OCTOBER 8, 6:30PM - 9:00PM
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HIGH HOLIDAY OBSERVANCES* WILL BE HELD AT THE JEWISH COMMUNITY CENTER AT 2935 BIRCH HOLLOW DRIVE IN ANN ARBOR, MI.
* TASHLICH WILL BE AT ISLAND PARK

JCS

FOR TICKET INFORMATION AND TO LEARN MORE ABOUT JEWISH CULTURAL SOCIETY PROGRAMS, PLEASE CONTACT US.

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734.975.9872
WWW.JEWISHCULTURALSOCIETY.ORG

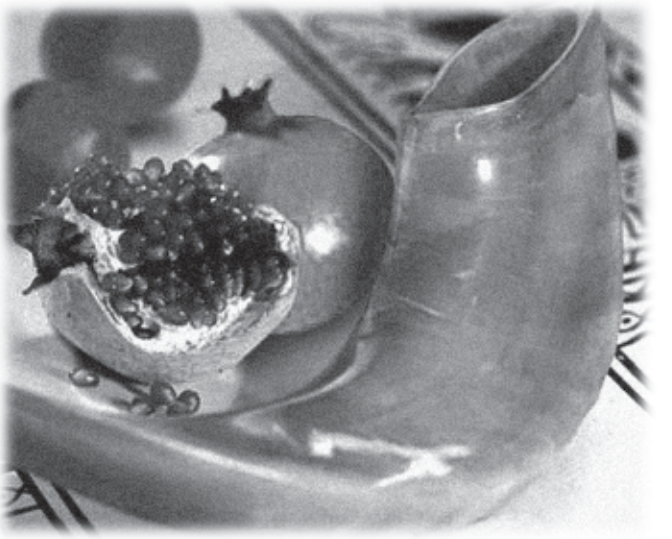
Vitals

Mazel tov

Clare Morgenstern on her bat mitzvah, September 3.
Hannah Bloomfield on her bat mitzvah, September 3.
Miriam Hamermesh on her bat mitzvah on September 3.
Alexander Wardle on his bar mitzvah on September 10.
Sophie Steinberg on her bat mitzvah, September 10.
Ava Sherick on her bat mitzvah, September 17.
Eva Caston on her bat mitzvah on September 17.
Erez Dessel on his bar mitzvah on September 24.
Ethan Stairs on his bar mitzvah, September 24.
Samuel Saalberg on his bar mitzvah, September 24.
Anna Paberzs, daughter of Andrew and Amy Paberzs, on her engagement to Matthew Modansky.
Cara Berg, daughter of Mark and Frances Berg, on her engagement to Mike Raunick.
Tom and Deborah DeZure on the marriage of their daughter, Jessica DeZure to, Josh Butchart, on July 10 and the engagement of their son, Adam DeZure, to Amanda Lehti.
Brian Weiss, son of Nancy Weiss, on his marriage to Caryn Lehner.
Matthew Jane and Lauren Gold on the birth of their son, Benjamin David, on July 8.
Linda and Roger Grekin on the birth of their two granddaughters, Neve Rashana Grekin-McKee, born on July 7, and Kara Michelle Russell, born on July 8.
Gil and Kathy Stiefel on the birth of their granddaughter, Talia Shoshannah, on July 13.
Aaron and Mollie Brody on the birth of their son, Ziv Eitan Brody.
Steve and Joyce Gerber on the birth of their granddaughter, Savannah Isabella, daughter of Sheri and Dave Gerber-Somers.
David and Maureen Ginsburg on the birth of their grandson, Saul Hirshberg, son of Leah and Alex Hirshberg.
Daniel and Jane Glazer on the birth of their daughter, Lila.
Rabbi Kim Blumenthal and Ira Horowitz on the birth of their son, Andrew Seth.
Joshua and Sarah Hakala on the birth of their twin daughters, Lucy and Emme, granddaughters of Richard and Deborah Ball.
Rich and Sally Adler on the birth of their first grandchild, Aaron Yaakov Jacob, son of Ruth and Danny Jacob.

Condolences

Daniel Sherrick on the death of his wife, Ellen Moss, May 9.
Merrily Hart on the death of her mother, Sophie Gorne, May 12.
Al Kadis on the death of his sister, Barbara Bull, May 17.
Gary Freed on the death of his brother, I.D. Freed, June 10.
Dan Levin on the death of his mother, Millie Levin, June 11.
Paulette Bromberg on the death of her father, Oscar Bromberg, July 3.
Harvey Michaels on the death of his mother, Esther Michaels, June 3.
Ken Wachsberger on the death of his father, Si Wachsberger, July 5.
Dorrie Rosenblatt on the death of her mother Freda Birnbaum, July 9
Jude Levinson on the death of her mother, Delphine Levinson, July 13.
Katie Chosid on the death of her mother, Barbara Bockoff, July 15.
Natalie Palay on the death of her father, Morry Mitz, July 19.
Martha Churchill on the death of her mother, Carol Churchill, July 21.
Susan Orringer on the death of her father, Bernard Michaels, July 22.
Ellen Stross on the death of Jule Berman, July 30.
Jan Blaha on the death of her father, Morris Schindler.
The family of Lois Levinson on her death.
Robin Aronson on the death of her father, Abraham Sherer, August 1.
Lisa Keefauver on the death of her husband, Eric, August 16.
Israel Woronoff on the death of his wife, and Gary Woronoff on the death of his mother, Fay, August 21.



We wish you a happy and blessed

New Year!

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Jewish Federation
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Estate Planning and Planned Giving in Times of Change

October 5, 2011 • 7-9PM • *Jewish Community Center*
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- How Can Estate Planning Safeguard your Financial Security?
- How Can Planned Giving Help Meet your Philanthropic Objectives?
- Why is the Jewish Community Foundation Essential to our Communal Future?
- What Role Can the Foundation Play in Meeting your Family Financial Needs?

Come Hear:
Daniel O. Brandeis – *Director, United Jewish Federation Foundation*
Christopher L. Belcher – *Vice President & Wealth Management Advisor, 5/3 Private Bank*

Moderated by: Joan Lowenstein, *Chair, Jewish Community Foundation of Greater Ann Arbor*

7:00 – 7:30 PM Kosher Wine and Dessert Reception
7:30 – 9:00 PM Program

RSVP to Cindy Adams at Cindy@jewishannarbor.org or 677-0100 no later than Wednesday, September 28, 2011.

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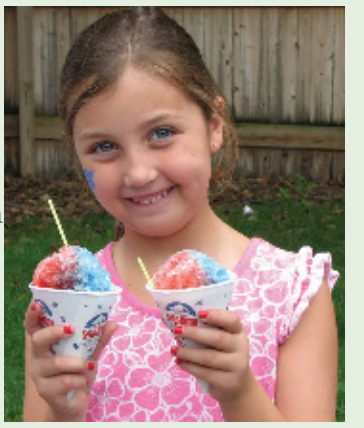

Beth Israel is a thriving egalitarian community in which you can share the experiences and joys of Jewish life in spiritual, social and thought provoking educational activities throughout the year.

We express our love of tradition in our beautiful sanctuary, a special place situated in the round amidst a natural setting, where you can participate in meaningful worship reflecting the Jewish calendar and life cycle events. Captivating and inspirational sermons and our warm members add to the richness and uniqueness of the Beth Israel religious experience.

Our membership is dedicated to Tikkun Olam – repairing the world. We support many local and worldwide agencies where you can join the fight against: poverty, homelessness, hunger and terrorism. Additionally, we are passionate about saving our environment and greening our community.

We are life long learners and promote educational opportunities to all generations. Our Religious School, adult Hebrew courses, Torah study, discussion series, Lunch and Learns and distinguished guest speakers are all examples of what we offer to engage our congregants in Judaic knowledge.

We open our arms to you regardless of your race or sexual orientation, regardless of your income or occupation, whether you are single, married, or in a committed relationship. We are here for you!

Please join us for our upcoming events

Beth Israel Fun Fair (Sept. 4) Pet Shabbat (Sept. 23) Rosh Hashanah Family Celebration (Sept.28) Tot Sukkot Dinner (Oct. 18) International Shul of Pancakes on Simchat Torah (Oct. 21) Friday Night Lights Dinner (Oct. 21) and many others.

Beth Israel Congregation
2000 Washtenaw Avenue ~ Ann Arbor, MI 48104
Phone: (734) 665-9897 ~ www.bethisrael-aa.org

A member of the United Synagogue of Conservative Judaism

2011
Sunday, September 25
12:00 - 3:00 p.m. at the JCC
Apples and Honey
FESTIVITIES INCLUDE:
• Jewish Organization Displays
• Vendor Displays
• Camp Raanana Reunion
• Special Welcome to Ann Arbor Newcomers
• ECC Holiday Bake Sale
• Dip Apples and Honey
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If you will be joining us for the event, please submit your registration and payment by Monday, September 19.
Members - $10.00 per family • $3.00 per person
Non-members - $12.00 per family • $4.00 per person
- Children 2 and under are free -
Advance reservations are required. To RSVP or for more information call 734-971-0990.